H. Clay Cameron.

King Geo. C.H. Va

Oct 26th 184[illegible]

THE

SELECT DIALOGUES

OF

LUCIAN

us Samosatensis

TO WHICH IS ADDED,

A NEW LITERAL TRANSLATION

IN

LATIN,

WITH

NOTES IN ENGLISH.

BY EDWARD MURPHY, M. A.

..........verbum verbo curabis reddere fidus. HOR.
Cæca regens *Filo* vestigia. VIRG.

NEW-YORK:

PRINTED AND PUBLISHED BY GEORGE LONG,
No. 71 Pearl-Street.

1818.

PREFACE.

IT is well known that the tediousness, the inaccuracy and, in many instances, the great ignorance with which youth have been used to read over the following dialogues of Lucian, has been owing to a succession of faulty editions, a loose and distant translation, a real difficulty in the Greek, arising from long and transposed sentences, and an entire want of proper illustrations. Hence hath arisen a constant and just complaint of the hardship upon beginners, in their being obliged to pass immediately from the gospels in the Greek Testament, into an author circumstanced with so many difficulties. And yet there was no help for this hardship as we had not a more proper book to put into the hands of school-boys, other authors containing matter not well suited to tender understandings.

These were the considerations that prevailed on me to engage in the following laborious work; and the particulars I proposed to myself in the execution of it were,

First, To correct the text of the current edition;

Second, To make a strictly literal translation of the same into Latin, inserting no words of my own but such as were explanatory, by being fairly to be understood in the original, and placing the whole in nearly the exact grammatical order; and,

Lastly, to illustrate the text with explanations from history, mythology, and a strict consideration of the author's language, sense, and humour.

To these designs I added a resolution to endeavour, that every single word of my translation should be the

most properly expressive of its respective original word, that the Latin tongue could afford: which added much difficulty to my undertaking, being in the nature of the thing very hard to accomplish. However I have succeeded in this part of my design, my intention was, to fix the precise corresponding significations of as many Greek and Latin words, as came within the compass of this work.

With regard to my notes, I must observe, that, however executed, they are the first that, to my knowledge, have ever been made to this particular collection of Lucian's Dialogues: and that I would have written them in Latin, but for the following considerations, which I think of much more importance than the notes themselves.

I am humbly of opinion, that the Latin of all our commentators upon the classics abound with stiff and affected expressions, cant phrases of the ancient comedians, and a great mixture of mere modernisms: so that by the time a youth has gone through his course of humanity, both at school and the university, he probably has read as much, if not more, of this sort of language, than of pure Latin. And, as quaint expressions, and such as correspond with the modern modes of speech, have been easy and affecting to him, so he probably retains much more of such, than of the genuine Roman style. And to this alone, I am persuaded, is justly to be attributed, that in such a variety of modern writers in the Latin tongue, so very few can be said to have written with tolerable purity; which is a great disadvantage, and often a discredit to the subjects they have treated.

Hence am I induced to think, that it had been greatly for the interest of learning, had no comments upon the classics been ever written, but in the language of

the country for whose use they were first intended. For, if any other country saw an improvement to be gained by the reading of such, it might with equal information, but no detriment, read them translated into its own language. So that hence the learned, having never read any but pure Latin, could scarce have known any other ; and therefore must the writers among them have formed a far better style from their unmixed fund, than from a jumble of good and bad.

Therefore, as I could not flatter myself with the hopes of succeeding in such a Latin style as I judge requisite ; I have declined the attempt lest I should contribute to hurt the taste of such as shall happen to read the following edition.

But to what I have above advanced it may be objected, that if youth had not their comments in Latin, they must lose the benefit of reading, at least, as much more of that language, as they can by perusing only the bare text of the Latin classics ; and therefore, that though there may arise some little disadvantage to the learner with regard to the future purity of his phrase and style, yet it will be amply made up to him in the swiftness of his progress, and the far greater extent of his knowledge in the Latin tongue.....Now I am much mistaken if I have not by experience found that this objection is of little or no weight. For I have always observed, that it costs boys as much, nay I will venture to say more of their time, to make themselves masters of the Latin comments upon a lesson, than it would to understand the lesson itself; had they the explanations of the difficult parts of it in a language intelligible upon sight. And if this be the case, would it not be far better for them to spend that large portion of spare time which such prompt explanations would afford them in reading more of the pure classic text, than in imprinting upon their

minds barbarous and insipid modes of speech ? And is it not evident that this, far from retarding their progress, would, in fact, doubly forward it, and that with the most elegant, as well as the soundest improvement ?

But here again I may be asked, why I have not upon this principle, instead of a very inelegant Latin translation, chosen to make an English one ? For is not this literal Latin of mine, in the uncouth grammatical order, very unclassical and vitiating to a Latin ear and taste ? I own it is ; and the objection is just : but then this, and the like evils are not to be avoided while we want Greek English Lexicons, which, together with English translations of all good Latin comments, would best contribute to the prevention of Gothicism in all future Greek and Latin writings or performances whatsoever.

I shall now beg leave to mention three evils which appear to me in the present method of education, and which seem to tend in some measure to the extirpation of letters. If I am mistaken, I hope that gentlemen of better judgment will pardon me, for in truth I mean well.

The first is, an immoderate use of literal translations. I have in compliance with the prevailing usage, bred up several, and some of very good parts, with the help of all the literal translations I could get : and foreseeing the consequence of letting them come at the meaning of what they read with so much ease, I always insisted both in their lessons and repetitions, upon a most accurate account of their business in every particular. At length when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the university, they neither could write Latin, nor construe authors that were new to them, near so well and readily as I have known others do upon much less reading in the old method, in which they were obliged to use great attention and industry.

From this experience then I am convinced that what youth thus easily get, they as easily forget; and that the meaning of a certain portion, gained by the exercise of their sagacity and invention, renders them more expert, and leaves a more lasting impression, as well as a more enlarged knowledge in their minds, than ten times as much gained with ease and oscitancy, by the help of a literal translation. And I, therefore, am persuaded, that the use of literal translations is most detrimental to learners, if continued after they have received an accurate and sufficient introduction into the language they are to learn; that is, have gained a competent knowledge of words, and the nature of grammatical order. The mind, constantly kept in these leading-strings and go-carts, never arrives at that vigour and activity that result from a due exercise of her powers.

The second evil that appears to me in the modern method of teaching is, the neglect of making youth get the best and most charming of their school authors by heart. This, besides the great improvement of their memories, hath heretofore left such strong and lively impressions of the greatest geniuses upon the minds of youth, that they have often produced such exercises in prose and poetry, as delighted, if not astonished learned men. Hence, have they, when men adorned their conversation and public speeches with such pertinent, beautiful, illustrating quotations and instances, as made what they uttered at once both delightful and decisive. The decay of learning is from nothing more evident, than from the very rare use, or rather entire want of these ornaments, and imitations of the ancients: In the room of which is daily substituted, in writings, a deal of dull, dry stuff, and, in discourse, much cold and insipid cant; all owing to the neglect of imprinting a taste of the most sublime and beautiful conceptions, and of the most lively, strong,

and polite expressions upon the minds of youth, by making them commit to memory the greatest productions of the wit of man.

The third, and greatest evil, is that of sending youth to the university, with a most insignificant stock of reading. It is grown a general custom to hurry them thither, as soon as they have read over a few of Lucian's Dialogues, Horace, and a little of Homer; nay, when they have read these so very superficially, that they may be justly said to have only gabbled them over; and when, before these, they have only gone through a few small portions of inferior authors, with so little understanding, that they have now entirely forgot them. It is a melancholy reflection to all lovers of learning, and their country, to think how many do yearly enter into the learned professions thus prepared or furnished, and with a trifle more gained at a college; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the course they should have gone through, or furnished with very little more than they entered with; it being impossible even for parts or industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal consequence of thus entering them at once children and uninstructed, is, solemn ignorance in physic, low and wicked tricks in the law, and a scandalous inability in divinity, attended with such a contempt of the clergy, as must finally establish irreligion, or, in another word, vice. Not to mention the want of learning and eloquence in those assemblies, which, without both, can never be held and conducted with proper credit, and due advantage to the nations who intrust them with their greatest concerns.

But all these evils will be removed when certain gentlemen, who have it in their power, shall think proper so

to do; and I enjoy the hope of seeing it soon done in one of these kingdoms, in an university wherein, if I am well informed, is read with great strictness the best and the finest college course of learning in the world; and some of whose governors, I am assured, are gentlemen of such genius, learning, and spirit, as must make the promotion of letters their most constant pursuit, and their highest pleasure. From such alone can be expected a regulation that will absolutely exclude all raw and ignorant youth from entering the university: and such alone are capable of despising the loss of having fewer pupils, till such a regulation can take effect; which, I am persuaded, cannot possibly exceed two years after its institution.

In the meantime, if any single and singular father or son, or, rather, both together, should accidentally read these sentiments, and very accidentally join in them, let them (if the youth aspires to be a useful and a shining man) further join in the following resolution, which I here set down for the sake, or even the hope, of gaining over such a youth to a glorious ambition of emerging from the thick, and gross, and mean obscurity that at present overwhelms the minds of most of those who should be the lights and ornaments of the public. The resolution is this: That such a youth quit not school, till he is as perfect as a very good master can make him, in every single word of the following books, viz. Cæs. Comment. Quint. Curt. Sallust's Wars of Catil. and Jugurtha. The five first books of Livy. The select Orat. of Cicero. All Virgil, except his juvenile works. Hor. and Juv. (except the improper parts) Pers. The four first plays of Terence. St. John's Gospel. Leusd. Compend. These Dial. of Lucian. The four first books of Xen. Cyr. Epict. and Tab. Ceb. The eight

first books of Hom. Iliad. Hesiod. The Idyl. of Theocrit. Hero and Leand. and Œdip. of Sophocles.

He who will not, before he enters the university, read the above, or an equal quantity of Greek and Latin, and that, every word most accurately and perfectly; nay, till each author, being but thought of, seems to chime in his head, and his very manner of thought, and expression to occur to him most strongly and distinctly, from that of every other author he has read; he, I say, who will not thus read this, or at least very nearly this quantity of the best Greek and Latin authors, shall not, if he hath but middling parts, go through a college course, with any tolerable credit or improvement, but shall end it (as is generally the case) nearly as ignorant, or very probably, more so, than when he began: And, if he hath even strong and bright parts, it will cost him infinite toil to obtain the knowledge and name of a scholar. But, the above authors being read, as is here proposed, a youth of but ordinary abilities shall be able to gain a great stock of learning, and even to pass for a bright man: and, he, on whom God hath bestowed extraordinary talents, shall proceed in his studies with unspeakable delight, and prodigious improvement. He shall become of his parents and friends the pride and joy; of his teacher the boast and honour; of arts and learning the pillar; of dulness, ignorance, and obscurity the shame; of his country the happiness, the ornament, and the glory.

THE LIFE

OF

LUCIAN.

WE have scarcely any accounts of LUCIAN'S Life, but such as are to be found scattered in his own works; the sum of which is, that he was the son of obscure and indigent parents, inhabitants of Samosata, a city of Syria, bordering upon the Euphrates; that in his younger days he studied oratory, and pleaded causes at Antioch; but soon quitting the law, applied himself mostly to the study of rhetoric, which he taught with great success and applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which nations he travelled; that at length his fame and his writings had so recommended him to the emperor Marcus Aurelius, that he made him the procurator, or regent of Egypt, after which, it is said, he died about the ninetieth year of his age, leaving one son. Suidas says, that he was torn to pieces by dogs, and reckons this a judgment upon him, for his having reviled Christ and the Christian religion. But as this story is not supported by any other authority, it has justly met with little or no credit.

It is true that Lucian, in his Philopatris, and death of Peregrinus, (though some have doubted whether those are his writings) endeavours to ridicule Christ and his doctrines, but happens at the same time to render himself not a little ridiculous, while he unwarily mentions such pure and sublime principles of Christianity, as suffi-

ciently expose his want of candour. Nor can it in the least affect the Christian cause, that a professed sceptic and a licentious liver (such as Lucian's own writings demonstrate him to have been) takes the liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious men, as too often happens, become very corrupt (like those keen-sensed animals in Homer, which were the readiest to catch the pestilence, I think, he says, they were mules and dogs) then, finding it impossible by fair argument to overthrow those principles that absolutely forbid their nefarious practices, they are obliged to defend themselves, or attack others with those shadows of weapons, scoffs and sophisms ; to which, often adding obdurate impudence, or when they can, that thunder-bolt of an argument, power, they fancy they bear down all before them. But it is as signal and singular, as it is a true circumstance of Christianity, that scoffers, free thinkers and tyrants, have absolutely contributed most considerably to its establishment. And this is manifestly one of God's marvellous methods of providence, that by such instruments as the vilest of men, he sometimes pleases to produce the greatest and most universal blessings. Witness those abandoned and impious nations that have been chastised, crushed, and humbled with the dust, by the hands of most barbarous robbers and murderers, however afterwards dignified with the title of heroes.

And of this method of Providence is Lucian a very principal instance. The little or no regard he pays to the notion of a Supreme Being ; his publishing some obscene and very corrupting performances ; his taking upon him to ridicule Socrates and Plato, those great lights of mankind, and honours of human nature ; his denying every degree of excellence to almost every man, except

some of his own obscure acquaintance (whose merit probably was little more than that of flattery) these things, I say, besides his entire want of candour, while he talks against the Christian religion, prove him to have been a man of unbounded vanity, little sincerity, extravagant assurance, and desperate impiety. And yet it is as certain matter of fact, as any in all history, that this very man was the most active, as well as the ablest hand, after the apostles, in pulling down the whole Heaven of heathen Gods, and clearing away the rubbish of their abominations; and in thereby making room for the church of Christ in every part of the earth that was not utterly barbarous.

But while we dislike his principles, it is impossible not to admire and extol his matchless abilities: for when he pleased to take the side of virtue, no man ever, with more ease, overthrew vice; no man ever rendered it at the same time so ridiculous and odious. It may be doubted whether any man, of the age he lived in, had so much learning; it may be granted that no man of that age had finer or stronger sense: it is most certain, that no man of that, or any other age, hath equalled him in the points of irony and true humour: in which particulars, he seems to me to have this singular happiness of excellence, that he considerably distances, at the same time, many and great geniuses.

ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΔΙΑΛΟΓΟΣ α.

Κύκλωπος καὶ Ποσειδῶνος.

It may not be amiss previously to observe to the young reader, that the design of this first, and such other *Dialogues* of *Lucian*, as have taken their rise from ancient mythology, was to ridicule the credulity of the *Heathens*, who blindly received the most groundless and inconsistent fables concerning their gods and heroes; and, while they regarded them as so many historical truths, were naturally led into a thousand extravagancies, not only in point of opinion, but also in the very conduct of their lives. But such *Dialogues* have been, in a more particular manner, intended as satires upon the poets (*Homer* especially) as being the founders of so much superstition: though it must be observed, that those fictions, considered as mere machines in *Homer*'s poems, are surprising and beautiful, and well deserve that commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian*, too, knew this very well: but men of his satirical turn, rather than not be witty, are apt to ridicule even the excellencies of others. The truth is, it was not so much the ingenious poet, as the silly credulous world, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses*'s travels, in *Homer*, where *Polyphemus*, the *Cyclops*, caught *Ulysses* with several of his crew, in his cave; and, having devoured two of them, reserved the rest for other meals. But *Ulysses*, having given him two or three large goblets of wine, with which he washed down his *Grecians*, took the opportunity, as he lay intoxicated, and, with the giant's own olive staff (one end of which he had first sharpened, and made red hot in the fire) thrust out his eye

(for he never had but one, and that of a large size) and then made his escape with the rest of his companions.

ΚΥΚΛ.—Ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας; ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε; ΚΥΚΛ. Τὸ μὲν πρῶτον ΟΥΤΙΝ ἑαυτὸν ἀπεκάλει, ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι, ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πάνυ εὐθαρσὴς ὤν; ΚΥΚΛ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀναστρέψας, πολλούς τινας ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις. Ἐπεὶ δὲ ἐπέθηκα (a) τῇ θύρᾳ τὸ πῶμα (πέτρα δέ ἐστί μοι παμμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα, ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὑτοὺς πειρώμενοι. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον λῃστὰς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκεῖνος (εἴτε ΟΥΤΙΣ, εἴτε Ὀδυσσεὺς ἦν) δίδωσι μοι πιεῖν (b) φάρμακόν τι (c) ἐγχέας, ἡδὺ μὲν καὶ εὔοσμον, ἐπιβουλότατον δὲ καὶ ταραχωδέστατον. Ἅπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεσθαι πιόντι, καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο, καὶ οὐκ ἔτι ὅλως ἐν ἐμαυτῷ ἤμην. Τέλος δὲ, ἐς

(a) τῇ θύρᾳ τὸ πῶμα.] By θύρα, here, he means not a door, but the mouth of his cave. For the savage *Polyphemus* knew nothing of the habitations of men, and, agreeably to his rude and wild notions, calls the rock, which he used for a door, τὸ πῶμα, *the cover*, or rather, here, *the stopper* of the mouth of his cave.

(b) φάρμακόν τι.] *Some strong dose.* He knew no other name for it, being an utter stranger to wine. Φάρμακον often signifies *poison*. Ἐδεδοίκειν μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμένα εἴη. *Xen.* Cyr. Pæd. Lib. i. And here *Polyphemus* might well think, that what he had drank was some sort of *poison*, and so have used the word in this meaning.

(c) ἐγχέας.] This is an extraordinary participle from the verb ἐγχέω. The formation, by which it becomes such, is this: Ἐγχέω fut. ἐγχεύσω (like πλέω πλεύσω, and the like) aor. 1. ἐνέχευσα, and, by losing σ, ἐνέχευα; and again, by losing υ, ἐνέχεα, which, running through the moods, will end in the participle ἐγχέας. This I translate, *postquam infuderat*, in order to give nearly a just notion of the time or tense. For this reason I shall frequently, in the begin-

ὕπνον κατεσπάσθην· ὁ δὲ ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας γε (a) προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυφλός εἰμί σοι, ὦ Πόσειδον. ΠΟΣ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ γὰρ ἂν εὖ οἶδ' ὅτι ἐδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας. ΚΥΚΛ. Ἀλλ' ἐγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα. Καὶ καθίσας παρὰ τὴν θύραν, ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνα παρεὶς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῷ ὁπόσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ. ΠΟΣ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθών σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν. ΚΥΚΛ. Συνεκάλεσα, ὦ πάτερ, καὶ ἧκον· ἐπεὶ δὲ εἴροντο τοῦ ἐπιβουλεύοντος τὸ ὄνομα, κἀγὼ ἔφην, ὅτι ΟΥΤΙΣ ἐστὶ, μελαγχολᾷν οἰηθέντες με, ᾤχοντο ἀπιόντες. Οὕτω κατεσοφίσατό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὃ μάλιστα ἠνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, "Οὐδ' ὁ πατὴρ (φησιν) ὁ Ποσειδῶν ἰάσεταί σε." ΠΟΣ. Θάρσει, ὦ τέκνον, ἀμυνοῦμαι γὰρ αὐτὸν, ὡς μάθῃ, ὅτι εἰ καὶ πήρωσίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γοῦν τῶν πλεόντων, τὸ σώζειν αὐτοὺς καὶ ἀπολλύναι, ἐπ' ἐμοὶ πρόσεστι. Πλεῖ δὲ ἔτι.

ning of my translation, turn the participles of the aorists, by *postquam*, or *cum*, and the verb; but, further on, into ablatives absolute, when I cannot have the Latin participle of the preter tense of a verb deponent, as εἰπὼν *locutus*, ἐπιχειρήσας *adortus*, &c.

(a) προσέτι.] The best editions add προσέτι to ἐτύφλωσέ; and, accordingly, the other translation renders both together, by *insuper excæcavit*. But, as Ulysses had not, as yet, laid a finger upon Polyphemus, how could he προσέτι, *moreover*, do any violence to him? For this reason, I have taken the liberty to subjoin προσέτι to πυρώσας γε. So that the sense of the whole may literally run thus: Ὁ δὲ ἀποξύσας τὸν μοχλὸν. *But he having sharpened a stake*, καὶ, *and* (not content with *sharpening* it) πυρώσας γε προσέτι, *having moreover made it red-hot in the fire*, ἐτύφλωσέ με, *blinded me*, &c.

This *Dialogue* is a ridicule upon that part of *Homer's Odyssey*, where *Menelaus* is represented, as having, by the instructions of the nymph *Eidothea*, seized *Proteus*, her father (a prophet and sea-god, who could change his form and appearance to what he pleased), and learned from him, how he might escape from the island of *Pharos*, where he was detained by contrary winds.—The conversation of *Menelaus* and *Proteus* in *Homer*, upon that occasion, is here particularly ridiculed.

MEN.—Ἀλλὰ ὕδωρ μέν σε γίνεσθαι ὦ Πρωτεῦ, οὐκ απίθανον, ἐνάλιόν γε ὄντα, ϗ δένδρον ἔτι φορητόν, ϗ ἐς λέοντα ὁπότε ἀλλαγείης, ὅμως οὐδὲ τοῦτο ἔξω πίστεως. Εἰ δὲ ϗ πῦρ γίνεσθαι δυνατὸν ἐν τῇ θαλάττῃ οἰκοῦντα, τοῦτο πάνυ θαυμάζω, ϗ ἀπιστῶ. ΠΡΩΤ. Μὴ θαυμάσῃς, ὦ Μενέλαε, γίγνομαι γάρ. MEN. Εἶδον ϗ αὐτός. Ἀλλά μοι δοκεῖς (εἰρήσεται γὰρ πρός σε) γοητείαν τινὰ προσάγειν τῷ πράγματι, ϗ τοὺς ὀφθαλμοὺς ἐξαπατᾷν τῶν ὁρώντων, αὐτὸς οὐδὲν τοιοῦτο γιγνόμενος. ΠΡΩΤ. Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν οὕτως ἐναργῶν γένοιτο; οὐκ ἀνεῳγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα μετεποίησα ἐμαυτόν; Εἰ δὲ ἀπιστεῖς, ϗ τὸ πρᾶγμα (a) ψευδὲς εἶναι δοκεῖ, φαντασία τις πρὸ τῶν ὀφθαλμῶν ἱσταμένη, ἐπειδὰν πῦρ γένωμαι, προσένεγκέ μοι, ὦ γενναιότατε, τὴν χεῖρα· εἴσῃ γὰρ, εἰ ὁρῶμαι μόνον, ἢ ϗ τὸ καίειν τότε μοι πρόσεστιν. MEN Οὐκ ἀσφαλὴς ἡ πεῖρα, ὦ Πρωτεῦ. ΠΡΩΤ. Σὺ δέ μοι, Μενέλαε, δοκεῖς οὐδὲ πολύπουν ἑωρακέναι πώποτε, οὐδ' ὃ πάσχει ὁ ἰχθὺς οὗτος εἰδέναι. MEN. Ἀλλὰ τὸν μὲν πολύπουν εἶδον. Ἃ πάσχει δὲ, ἡδέως ἂν μάθοιμι παρά σοῦ. ΠΡΩΤ. Ὁποίᾳ ἂν πέτρᾳ προσελθὼν, ἁρμόσῃ τὰς (b) κοτύλας, ϗ προσφὺς ἔχεται κατὰ τὰς (c) πλεκτάνας,

(a) ψευδὲς.] Grævius would have it ψευδὴς, agreeing with φαντασία; and, I think, with good reason.

(b) κοτύλας.] Suidas says, that κοτύλη properly signifies a *cup*, and that hence it hath been used to signify the *cavity* or *hollow* in one bone, for the reception of the head of another. The fish, called polypus, hath little cups or cavities along the inside of its claws, which it applieth to any thing it grasps, and, with them performing a kind of suction, clings quite close to it. Plin. Nat. Hist. Lib. ix. cap. 9.

(c) πλεκτάνας] A kind of small claws, which the polypus twines about some sort of shell-fish, so fast, that it bursts the shell, and so gets the fish for it pains. *Plin.* ibid.

ἐκείνῃ ὅμοιον ἀπεργάζεσθαι ἑαυτὸν καὶ μεταβάλλει τὴν χρόαν, μιμούμενος τὴν πέτραν, ὡς ἂν λάθῃ τοὺς ἁλιέας, μὴ διαλλάττων, μηδὲ φανερὸς ὢν διὰ τοῦτο, ἀλλ' ἐοικὼς τῷ λίθῳ. MEN. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῷ παραδοξότερον, ὦ Πρωτεῦ. ΠΡΩΤ. Οὐκ οἶδα, ὦ Μενέλαε, τίνι ἂν ἄλλῳ πιστεύσειας, τοῖς σεαυτοῦ ὀφθαλμοῖς ἀπιστῶν. MEN. Ἰδὼν εἶδον· ἀλλὰ τὸ πρᾶγμα τεράστιον, τὸν αὐτὸν πῦρ καὶ ὕδωρ γίγνεσθαι.

ΔΙΑΛ. γ'. Ποσειδῶνος καὶ Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the fable of *Arion*, but also with *Herodotus*, and his own cotemporary *Plutarch*: the former of whom, after his usual manner, relates this story with an air of gravity; and the latter hath not scrupled to introduce it, as told by an eye-witness, in the company of the seven wise men of *Greece*, and as credited by every one of them. See Herod. *in Clio*. and Plut. *in Sympos*.

ΠΟΣ.—Εὖγε, ὦ Δελφῖνες, ὅτι ἀεὶ φιλάνθρωποί ἐστε. Καὶ πάλαι μὲν τὸ τῆς Ἰνοῦς παιδίον ἐπὶ (a) τὸν Ἰσθμὸν ἐκομίσατε, ὑποδεξάμενοι ἀπὸ τῶν Σκειρωνίδων μετὰ τῆς μητρὸς ἐμπεσόν. Καὶ νῦν σὺ τὸν κιθαρῳδὸν τοῦτον τὸν ἐκ Μηθύμνης ἀναλαβὼν, ἐξενήξω ἐς Ταίναρον, αὐτῇ σκευῇ καὶ κιθάρᾳ, οὐδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον. ΔΕΛΦ. Μὴ θαυμάσῃς, ὦ Πόσειδον, εἰ τοὺς ἀνθρώπους εὖ

(a) τὸν Ἰσθμόν.] The Corinthian isthmus, called, ὁ Ἰσθμός, *the isthmus*, by way of pre-eminence. I will give neither the geography of the places mentioned in these dialogues, nor the stories relating to the proper names of men, or gods; because the geography of any place is never learned to any purpose, but by maps; and the stories, concerning men and gods, are, for the most part, to be found in dictionaries. Yet, if any of these fables or histories are not to be found in the common dictionaries, or if the sense or beauty of any part of the text requires a particular relation of them, they shall be set forth.

πολοῦμαι, (a) ἐξ ἀνθρώπων γε ϗ αὐτοὶ ἰχθύες γενόμενοι. ΠΟΣ. Καὶ μέμφομαί γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχήσας μετέβαλε, δέον χειρώσασθαι μόνον, ὥσπερ τοὺς ἄλλους ὑπηγάγετο. Ὅπως γοῦν τὰ κατὰ τὸν Ἀρίονα τοῦτον ἐγένετο, ὦ Δελφίν; ΔΕΛΦ. Ὁ Περίανδρος, οἶμαι, ἔχαιρεν αὐτῷ, ϗ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ. Ὁ δὲ, πλουτήσας παρὰ τοῦ τυράννου, ἐπεθύμησε, πλεύσας οἴκαδε ἐς τὴν Μήθυμναν, ἐπιδείξασθαι τὸν πλοῦτον· ϗ ἐπιβὰς πορθμείου τινὸς κακούργων ἀνδρῶν, ὡς ἔδειξε πολὺν ἄγων χρυσὸν ϗ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένετο, ἐπιβουλεύουσιν αὐτῷ οἱ ναῦται. Ὁ δὲ (ἠκροώμην γὰρ ἅπαντα παρανέων τῷ σκάφει) "Ἐπεὶ ταῦτα "ὑμῖν δέδοκται (ἔφη) ἀλλὰ τὴν (b) σκευὴν ἀναλαβόντα με, ϗ "ᾄσαντα θρῆνόν τινα ἐπ' ἐμαυτῷ ἑκόντα ἐάσατε ῥῖψαι ἐμαυτόν." Ἐπέτρεψαν οἱ ναῦται. Καὶ ἀνέλαβε τὴν σκευὴν, ϗ ᾖσε πάνυ λιγυρῶς, ϗ ἔπεσεν εἰς τὴν θάλατταν, ὡς αὐτίκα πάντως ἀποθανούμενος. Ἐγὼ δὲ ὑπολαβὼν, ϗ ἀναθέμενος αὐτὸν, ἐξενηξάμην ἔχων εἰς Ταίναρον. ΠΟΣ. Ἐπαινῶ τῆς φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν ἀποδέδωκας αὐτῷ τῆς ἀκροάσεως.

(a) ἐξ ἀνθρώπων.] The fable is, that a crew of sailors having taken Bacchus, in the form of a beautiful boy, would have carried him off as a prey. Upon which, the god resumed his own shape, and turned them all into dolphins. Ovid. Met. Lib. iii.

(b) σκευὴν.] By σκευὴν, probably, is meant here, not his ordinary dress, but that which he wore as a musician. For great musicians wore certain habits peculiar to their profession: as appears from Plutarch, where he introduces Gorgias, telling this story to the seven wise-men, and saying, that he knew Arion before he came on shore off the dolphin's back, because he wore his ἐναγώνιον κοσμὸν, *the dress which he wore at the games*; for musicians, in Greece, were wont to contend for prizes at the public games; which extraordinary occasion probably gave rise to a particular dress. Herodotus, in relating this story, called Arion's dress, σκευή. Lucian, therefore, probably, uses the same word, by way of mimickry and ridicule upon his chimerical narration.

ΔΙΑΛ. θ'. Ποσειδῶνος καὶ Νηρηΐδων.

The story of Athamas and Nephele is not completely told in any dictionary; nor can this dialogue be fully understood, without a particular account of the latter.

Athamas, king of Thebes, married Nephele. She was a goddess; but the mythologists do not tell us, of what part of the creation: yet, that it must have been of the clouds, her name puts out of all question. Athamas, upon some dislike to her, put her away and married Ino, the daughter of Cadmus, who proved a most cruel step-mother to Phryxus and Helle, his children by Nephele. Wherefore, in order to rid herself of them entirely, she privately caused all the seed corn in Bœotia to be parched, so that the next sowing produced no crop, and then bribed the soothsayers to report that there should be none, till Helle and Phryxus were sacrificed to the gods. As they stood at the altar, for that purpose, their mother, Nephele, took them away in a cloud, and mounted them on the golden ram, which she got from Mercury. This flew away high through the air with them, and crossed over the Hellespont, afterwards so called, from Helle's having then fallen into it. Upon this, Juno sent a fury to Athamas, who inspired him with such rage and phrenzy, that, when Ino appeared to him, with her and his own two children, Learchus and Melicerta, he imagined them a lioness with her two whelps, and, snatching up Learchus, dashed him against a rock; whereupon, Ino fled away with Melicerta in her arms, and, being closely pursued by Athamas, threw herself from the promontory Cithæron into the sea. The gods, in pity to them, turned her into a sea-nymph, and Melicerta into a sea god, afterwards called Portumnus, the god of havens or ports. Hoffman and Natal. Comes.

ΠΟΣ.—Τὸ μὲν στενὸν τοῦτο, ἐς ὃ ἡ παῖς κατηνέχθη, Ἑλλήσποντος ἀπ' αὐτῆς καλείσθω. Τὸν δὲ νεκρὸν ὑμεῖς, ὦ Νηρηΐδες, παραλαβοῦσαι τῇ Τρῳάδι προσενέγκατε, ὡς ταφείη ὑπὸ τῶν ἐπιχωρίων. ΝΗΡ. (a) Μηδαμῶς, ὦ Πόσειδον, ἀλλ' ἐνταῦθα ἐν τῷ (b) ἐπωνύμῳ πελάγει

(a) Μηδαμῶς.] Pert enough.

(b) ἐπωνύμῳ.] *Cognomini*, which is the ablat. case sing. of the noun adject. *Cognominis—e*—Lucian seems to have made a blunder here: for how could the sea be ἐπώνυμον, or *called, after-her-Name*, before men knew of her fall, so as, from thence, to call the sea after her name?

τεθάφθω· (a) ἐλεοῦμεν γὰρ αὐτὴν, οἴκτιστα ὑπὸ τῆς μητρυιᾶς πεπονθυῖαν. ΠΟΣ. Τοῦτο μὲν, ὦ Ἀμφιτρίτη, οὐ θέμις. Οὐδ' ἄλλως καλὸν ἐνταῦθά που κεῖσθαι ὑπὸ τῇ ψάμμῳ αὐτήν· ἀλλ', ὅπερ ἔφην, ἐν τῇ Τρῳάδι (b) ἐν τῇ Χεῤῥονήσῳ τεθάψεται. Ἐκεῖνο δὲ παραμύθιον ἔσται αὐτῇ, ὅτι μετ' ὀλίγον τὰ αὐτὰ καὶ ἡ Ἰνὼ πείσεται, καὶ ἐμπεσεῖται ὑπὸ τοῦ Ἀθάμαντος διωκομένη εἰς τὸ πέλαγος, ἀπ' ἄκρου τοῦ Κιθαιρῶνος, καθόπερ καθήκει ἐς τὴν θάλασσαν, ἔχουσα καὶ τὸν υἱὸν ἐπὶ τῆς ἀγκάλης. ΝΗΡ. Ἀλλὰ (c) κἀκείνην σῶσαι δεήσει, χαριζόμενος τῷ Διονύσῳ· τροφὸς γὰρ αὐτοῦ καὶ τίτθη ἡ Ἰνώ. ΠΟΣ. Οὐκ ἐχρῆν οὕτω πονηρὰν οὖσαν. Ἀλλὰ τῷ Διονύσῳ ἀχαριστεῖν, ὦ Ἀμφιτρίτη, οὐκ ἄξιον. ΝΗΡ. Αὕτη δὲ ἄρα τί παθοῦσα κατέπεσεν ἀπὸ τοῦ κριοῦ, ὁ ἀδελφὸς

(a) ἐλεοῦμεν.] One would think there was no great pity shewn, in letting her lie where she was. But, perhaps, Lucian would represent these Nereids, as a parcel of fleering baggages, who made a shew of concern, but, in truth, did not care a rush what became of the poor young creature, and were too lazy to give themselves any trouble about her.

(b) ἐν τῇ.] Grævius says it should be written, ἢ ἐν τῇ, &c. and produces the authority of a *MS.* for the amendment. He is certainly in the right; for it is an egregious blunder to say, *in* Troas *in the* Chersonese: because the Thracian Chersonese lay on the European side of the Hellespont, and Troas on the Asiatic. See Wells's maps.

A *Chersonese*, or *Cherrhonese*, is a peninsula, or an island joined to the continent by a neck of land. It is so called from χέρσος, *Terra*, and νῆσος, *Insula*.

(c) κἀκείνην.] *Her also.* That is, you must save Ino *too*, as you now do Helle. But where is the great favour in saving her, as he does Helle, who is actually drowned? The meaning, then, must be, that he must save *her too*, that is, *her body too*, as he now does that of Helle.

I cannot make grammar of the nom. case χαριζόμενος; and, therefore, think Lucian must have written it χαριζόμενον, σὲ, *Te*, being understood. Grævius hath found it χαριζομένας in a *MS.* which will make it full sense and grammar because they are all supposed to join in conferring the favour.

δὲ ὁ Φρίξος ἀσφαλῶς (a) ὀχεῖται; ΠΟΣ. Εἰκότως. Νεανίας γὰρ, ϗ δύναται ἀντέχειν πρὸς τὴν (b) φοράν· ἡ δὲ, ὑπὸ ἀηθείας, ἐπιβᾶσα ὀχήματος παραδόξου, ϗ ἀπιδοῦσα ἐς βάθος ἀχανὲς, ἐκπλαγεῖσα, ϗ τῷ θάμβει ἅμα σχεθεῖσα, ϗ ἰλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς πτήσεως, ἀκρατὴς ἐγένετο τῶν κεράτων τοῦ κριοῦ, ὧν τέως ἐπείληπτο, ϗ κατέπεσεν ἐς τὸ πέλαγος. ΝΗΡ. Οὐκοῦν ἐχρῆν τὴν μητέρα τὴν (c) Νεφέλην βοηθεῖν πιπτούσῃ; ΠΟΣ. Ἐχρῆν. Ἀλλὰ ἡ μοῖρα πολλῷ τῆς Νεφέλης δυνατωτέρα.

(a) ὀχεῖται.] He speaks, in the present tense, because Phryxus is supposed to be still in sight, as Helle had been drowned but just before.

(b) φοράν.] I take it that φοράν, as it is derived from φέρω, here, signifies the great *Velocity-with-which-they-were-carried*. By Phryxus being said to bear *against* it, is meant no more than that he could *bear* it, without being affected as Helle was.

(c) Νεφέλην.] The reason why her mother, Nephele, is supposed to be able to help her, is, that she was a goddess, and had before shewn her power, by getting the golden ram from Mercury for her children.

ΔΙΑΛ. ι. Ξάνθου ϗ Θαλάσσης.

Homer tells us, in the 21st book of his Iliad, that, in a warm encounter between the Grecians and Trojans, several gods were engaged on both sides, the river (that is, the god of the river) Xanthus, seeing Achilles slaughtering his neighbours, the Phrygians, on his banks, attempted to drown him, by laying all the ground, on which he fought, under water: and that Vulcan fell upon the flood of Xanthus, with a conflagration, and almost dried up his whole channel.

ΞΑΝΘ.—Δέξαι με, ὦ Θάλασσα, δεινὰ πεπονθότα, κατάσβεσόν μου τὰ τραύματα. ΘΑΛ. Τι τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσεν; ΞΑΝΘ. Ἥφαιστος. Ἀλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, ϗ ζέω. ΘΑΛ. Διὰ τί δέ σοι ἐνέβαλε τὸ πῦρ; ΞΑΝΘ. Διὰ τὸν υἱὸν

τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἱκέτευσα, ὁ δ' οὐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους, ἐπῆλθον, ἐπικλύσαι θέλων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἥφαιστος (ἔτυχε γὰρ πλησίον που ὢν) πᾶν ὅσον, οἶμαι, πῦρ εἶχε, ϗ ὅσον ἐν τῇ Αἴτνῃ, ϗ εἴποθι ἄλλοθι, φέρων, ἐπῆλθέ μοι, ϗ ἔκαυσε μὲν τὰς πτελέας, ϗ μυρίκας, ὤπτησε δὲ ϗ τοὺς κακοδαίμονας ἰχθῦς, (a) ϗ τὰς ἐγχέλυας. Αὐτὸν δὲ ἐμὲ (b) ὑπερκαχλάσαι ποιήσας, μικροῦ δεῖν ὅλον ξηρὸν εἴργασαι. Ὁρᾷς δ' οὖν ὅπως διάκειμαι ὑπὸ τῶν εγκαυμάτων; ΘΑΛ. Θολερὸς, ὦ Ξάνθε, ϗ θερμὸς, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν, ἡ θέρμη δὲ, ὡς φὴς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὃς ἐπὶ τὸν ἐμὸν υἱὸν ὥρμησας, οὐκ αἰδεσθεὶς ὅτι Νηρηΐδος υἱὸς ἦν. ΞΑΝΘ. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας; ΘΑΛ. Τὸν (c) Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα.

(a) ϗ τὰς ἐγχέλυας.] *And even my very Eels*; which lie far down in the mud.

Καίοντο πτελέαι, ϗ ἰτέαι, ἠδὲ μυρῖκαι.
Τείροντ' ἐγχέλυές τε, ϗ ἰχθύες.

Hom. Iliad. φ'.

(b) ὑπερκαχλάσαι.] The other translation renders this word *effervescere*. But it is derived from κάχληξ-ηκος, *a pebble*; and καχλάζω signifies *to-make-that-noise-which-water-running-over-pebbles-or-stones-doth*. Fire, thrown into water, makes a noise not unlike this; so that ὑπερκαχλάζω will signify, *to boil-or-bubble-up-violently-with-that-sort-of-noise*. Vid. Steph.

(c) Ἥφαιστον ἐλεῆσαι.] There was good reason, why Xanthus should take the part of his neighbours, the Phrygians: but it is not evident, why Vulcan should take that of Achilles. The case was, Vulcan had been under very great obligations to his mother Thetis: for, when Jupiter had kicked him down from heaven, for interposing in a quarrel between himself and Juno, Thetis received and concealed him, till he was taken up into favour again. This Vulcan himself gratefully acknowledges, in the 18th book of Homer's Iliad, where he says of her, Ἥ μ' ἐσάωσ' ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα. And it was in return, that he made her an impenetrable suit of armour for her son.

ΔΙΑΛ. ς'. Διός, Ἀσκληπιοῦ, καὶ Ἡρακλέους.

This Dialogue, possibly, was written upon occasion of some disputes concerning the merits of Æsculapius and Hercules. Read the stories of these two, and of Omphale, before you read the Dialogue.

ΖΕΥΣ.—Παύσασθε, ὦ Ἀσκληπιὲ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῆ γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν. ἩΡΑΚΛ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προκατακλίνεσθαί μου; ἈΣΚΛ. Νὴ Δία, καὶ ἀμείνων γάρ εἰμι. ἩΡΑΚΛ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκεραύνωσεν, ἃ μὴ θέμις ποιοῦντα; νῦν δὲ κατ' ἔλεον αὖθις ἀθανασίας μετείληφας; ἈΣΚΛ. Ἐπιλέληθας (a) γὰρ καὶ σύ, ὦ Ἡράκλεις, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ; ἩΡΑΚΛ. Οὐκοῦν ἴσα καὶ ὅμοια βεβίωται ἡμῖν, ὃς Διὸς μὲν υἱός εἰμι, τοσαῦτα δὲ πεπόνηκα ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος· σὺ δὲ ῥιζοτόμος εἶ καὶ ἀγύρτης· νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος. ἈΣΚΛ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τῷ σώματι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο τοῦ πυρός. Ἐγὼ δὲ εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σύ, οὔτε ἔξαινον ἔρια ἐν Λυδίᾳ, πορφυρίδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας (b) ἀπέκτεινα τὰ τέκνα,

(a) γάρ.] This particle looks a little extraordinary, in this place. But I take it to be referred to ὅτι, which follows, in the sentence, and that the meaning of it is, *ergo*: "Ὅτι, *since*, you upbraid me with fire, ἐπιλέληθας γάρ, you "*therefore*, have forgotten; since this might have been "objected to yourself."

(b) ἀπέκτεινα.] This alludes to a part of the story of Hercules, which is not to be found in dictionaries, and which is as follows: Hercules was married to Megara, daughter of Creon king of Thebes; about which time, he made a descent into hell, to release Pirithous and Theseus, who were confined there, for their rudeness to Proserpine. During his absence, the Thebans deposed his father-in-law

καὶ τὴν γυναῖκα. ἩΡΑΚΛ. *Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἴσῃ, ὡς οὐ πολύ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα ἰάσασθαί σε τὸ κρανίον συντριβέντα.* ΖΕΥΣ. *Παύσασθε, φημὶ, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυνουσίαν, ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὔγνωμον, ὦ Ἡράκλεις, προκατακλίνεσθαί σου τὸν Ἀσκληπιὸν, ἅτε καὶ πρότερον* (a) *ἀποθανόντα.*

Creon, and restored Lycus to the crown. Lycus, after his restoration, put many of the Thebans, who had opposed his interest, to death; and was just on the point of murdering Amphrytrio, Hercules's reputed father, his wife Megara, and also his children, when Hercules, having just then returned from hell, appeared, and slew Lycus. Upon this, Juno sent a fury to Hercules, who inspired him with such a fit of rage and madness, that, in the midst of it, he unwittingly killed Megara and his own children by her. Euripid. in Ἡρακ. Μαιν. and Senec. in Herc. Furens.

(a) ἀποθανόντα.] Jupiter doth not say, because he *was first received into Heaven;* but, because he *died first:* which looks like an humorous hint at the absurdity of a dead man's setting up for a Deity.

ΔΙΑΛ. ζ'. Ἄρεως καὶ Ἑρμοῦ.

This Dialogue was intended to expose a real and great inconsistency, in Homer: who, in the eighth book of his Ilias, hath introduced Jupiter justly asserting his superiority over all the powers of heaven and earth, by proposing to let down a golden chain, &c. as you have it here: and this, after having, in his first book, represented this same supreme power in great distress, and beholden to the giant Briareus, for releasing him from the hands of Neptune and two goddesses. This was a vast weakness, in this prodigious genius, and shews us, how subject to error and impiety is the unassisted light of the strongest natural reason. It is no defence of Homer to say, that he wrote in conformity to the mode of fabling, in his time. This makes

him worse; for it is, saying, that he sacrificed the honour and dignity of the Supreme Being to the silly and extravagant humour of the age he lived in.

ΑΡ.—Ἤκουσας, ὦ Ἑρμῆ, οἷ' ἠπείλησεν ἡμῖν ὁ Ζεὺς, ὡς ὑπεροπτικὰ ϗ ἀπίθανα; "Ἢν ἐθελήσω (φησὶν) ἐγὼ μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ' ἂν ἀποκρεμασθέντες κατασπᾶν βιάζεσθέ με, μάτην πονήσετε· οὐ γὰρ δὴ καθελκύσετε. Εἰ δὲ ἐγὼ θελήσαιμι ἀνελκύσαι, οὐ μόνον ὑμᾶς, ἀλλὰ ϗ τὴν γῆν ἅμα ϗ τὴν θάλασσαν συναρτήσας μετεωριῶ." Καὶ τἄλλα ὅσα ϗ σὺ ἀκήκοας. Ἐγὼ δὲ ὅτι μὲν (a) καθ' ἓν ἁπάντων ἀμείνων ϗ ἰσχυρότερός ἐστιν, οὐκ ἂν ἀρνηθείην. Ὁμοῦ δὲ τῶν τοσούτων ὑπερφέρειν, ὡς μὴ καταβαρήσειν αὐτὸν, κἂν τὴν γῆν, κἂν τὴν θάλασσαν προσλάβωμεν, οὐκ ἂν πεισθείην. ΕΡΜ. Εὐφήμει, ὦ Ἆρες· οὐ γὰρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ καί τι (b) κακὸν ἀπολαύσωμεν τῆς φλυαρίας. ΑΡ. Οἴει γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, οὐχὶ δὲ πρὸς μόνον σὲ, ὃν ἐχεμυθεῖν ἠπιστάμην; ὃ γοῦν μάλιστα γελοῖον ἔδοξέ μοι ἀκούοντι μεταξὺ τῆς ἀπειλῆς, οὐκ ἂν δυναίμην σιωπῆσαι πρός σε. Μέμνημαι γὰρ οὐ πρὸ πολλοῦ ὁπότε ὁ Ποσειδῶν, ϗ ἡ Ἥρα, ϗ ἡ Ἀθηνᾶ ἐπαναστάντες ἐπεβούλευσαν ξυνδῆσαι αὐτὸν λαβόντες, ὡς παντοῖος ἦν δεδιὼς, ϗ ταῦτα, τρεῖς ὄντας. Καὶ εἰ μή γε ἡ Θέτις κατελεήσασα ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων ἑκατόγχειρα ὄντα, κἂν ἐδέδετο αὐτῷ κεραυνῷ ϗ βροντῇ. Ταῦτα λογιζομένῳ, ἐπῄει μοι γελᾶν ἐπὶ τῇ καλλιρρημοσύνῃ αὐτοῦ. ΕΡΜ. Σιώπα, εὐφήμει. Οὐ γὰρ ἀσφαλὲς οὔτε σοὶ λέγειν, οὔτ' ἐμοὶ ἀκούειν τὰ τοιαῦτα.

(a) καθ' ἓν'] Pro καθ' ἕνα.

(b) κακὸν ἀπολαύσωμεν.] To say, *enjoy* a misfortune, is a manner of expression, which is warranted by what is called the figure *Catachresis*; that is, the abuse, or misapplication, of words. So in Latin, *Tu scabie frueris*, &c. Juven.

ΔΙΑΛ. α΄. Διογένους καὶ Πολυδεύκους.

The folly of the ancient philosophers, in several instances, and some of the vanities and vices of mankind, are here exposed.

(a) ΔΙΟΓ.—Ὦ Πολύδευκες, ἐντέλλομαί σοι, ἐπειδὰν τάχιστα ἀνέλθῃς (σὸν γάρ ἐστιν, οἶμαι, ἀναβιῶναι αὔριον) ἤν που ἴδῃς (b) Μίνιππον τὸν κύνα (εὕροις δ᾽ ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ (c) Κράνειον, ἢ ἐν Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελῶντα) εἰπεῖν πρὸς αὐτόν, ὅτι—"Σοί, ὦ Μίνιππε, κελεύει ὁ Διογένης, εἴ "σοι ἱκανῶς τὰ ὑπὲρ γῆς καταγεγέλασται, ἥκειν ἐνθάδε πολλῷ "πλείω ἐπιγελασόμενον. Ἐκεῖ μὲν γὰρ (d) ἐν ἀμφιβόλῳ σοι ἔτι ὁ "γέλως ἦν, καὶ πολὺ τό, τίς γὰρ ὅλως οἶδε τὰ μετὰ τὸν βίον; ἐνταῦθα "δέ, οὐ παύσῃ (e) βεβαίως γελῶν, καθάπερ ἐγὼ νῦν· καὶ μάλιστα "ἐπειδὰν ὁρᾷς τοὺς πλουσίους, καὶ σατράπας, καὶ τυράννους, οὕτω ταπεινούς, "καὶ ἀσήμους, ἐκ μόνης οἰμωγῆς διαγινωσκομένους· καὶ ὅτι μαλθακοὶ καὶ

(a) ΔΙΟΓ.] This Diogenes, the cynic philosopher, being asked, why he was called the dog, made answer, "Because "I fawn upon those who give me any thing, and snarl at "those who do not, and bite rogues." Diog. Laert. Lib. vi.

(b) Μίνιππον.] Another cynic; of whom little is recorded, except that, having grown rich by usury, he was robbed, and, thereupon, hanged himself. Ibid. Segm. 100.

(c) Κράνειον.] The Craneum was the philosophy-school, built upon a hill near Corinth, and so called from Κρανίον, *Caput*. The Lyceum was that at Athens, so called from Λύκειος, a name of Apollo.

(d) ἐν ἀμφιβόλῳ.] *In a doubt*, that is, *upon no sure grounds*. For no man knew, whether he had a right to laugh at another, because there was no certainty of living beyond the grave; and it was, therefore, seemingly wise in every man to please himself; so that he was no just object of the ridicule of another.

(e) βεβαίως.] *Upon good-grounds*. As if he had said, "It "is here, in this other world, that all the vice and folly of "the former appear indisputably real vice and folly; and, "therefore, here you are sure they deserve your laughter "and contempt."

"ἀγεννεῖς εἰσι, μεμνημένοι τῶν ἄνω." Ταῦτα λέγε αὐτῷ, καὶ προσέτι, "ἐμπλησάμενον τὴν πήραν ἥκειν (a) θέρμων τε πολλῶν, καὶ εἰ που "εὕροι ἐν τῇ τριόδῳ (b) Ἑκάτης δεῖπνον κείμενον, ἢ ὠὸν ἐκ (c) καθαρ-"σίου, ἤ τι τοιοῦτο." ΠΟΛ. Ἀλλ' ἀπαγγελῶ ταῦτα, ὦ Διόγενες· ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τίς ἐστι τὴν ὄψιν; ΔΙΟΓ. Γέρων φαλακρὸς, τριβώνιον ἔχων πολύθυρον, ἅπαντι ἀνέμῳ ἀναπεπταμένον, καὶ ταῖς ἐπιπτυχαῖς τῶν ῥακίων ποικίλον. Γελᾷ δ' ἀεὶ, καὶ τὰ πολλὰ τοὺς ἀλαζόνας τούτους φιλοσόφους ἐπισκώπτει. ΠΟΛ. Ῥάδιον εὑρεῖν ἀπό γε τούτων. ΔΙΟΓ. Βούλει καὶ πρὸς αὐτοὺς ἐκείνους ἐντείλωμαί τι τοὺς φιλοσόφους; ΠΟΛ. Λέγε, οὐ βαρὺ γὰρ οὐδὲ τοῦτο·

(a) θέρμων.] *Lupines* were a very bitter kind of pulse or pease, as Pliny says. Lib. xviii. cap. 14. And Virgil, in his first Georgic, terms them, *Tristisque Lupini.* They, therefore, were food only for very poor people.

(b) Ἑκάτης δεῖπνον.] Cognatus, upon this place, observes from Suidas, that the rich, taking occasion from the monthly offering to Hecate, used to leave a number of loaves on the high-roads, for the poor to take away. This offering was called Ἑκάτης δεῖπνον.

(c) καθαρσίου.] Among the ancients, the people were purified, either after they had buried their dead, as is done in Virgil, after the burial of Misenus, or when any great wickedness had been committed among them, as in Homer, after Agamemnon had offended Apollo, by dishonouring his priest Chryses. It is observable, that the things, which they used in order to purify themselves, were of a purifying or cleansing nature, being either water, or sulphur, or eggs. The first is used in Virgil. Juvenal mentions the second, Sat. ii.—*Si qua darentur Sulphura.* And, here in Lucian, we find eggs used. Cognatus says, that it was also used to purify the assemblies and theatres. The reason why Diogenes charges Menippus to bring down some lupines, the supper of Hecate, and eggs from a purification, will appear from considering what is observed above: that the poor only lived upon lupines and the high-way-offerings, and, no doubt upon eggs, or any such scraps left after purifications; and that the cynics lived like the poor, or like beggars; as Horace shews, where he says to a cynic,

Tu poscis vilia rerum
Dante minor.

ΔΙΟΓ. Τὸ μὲν ὅλον, (a) παύσασθαι αὐτοῖς παρεγγύα ληρῦσι, ἢ περὶ (b) τῶν ὅλων ἐρίζυσι, και (c) κέρατα φύυσιν ἀλλήλοις, και (d) κροκοδείλυς ποιῦσι, και τοιαῦτα ἄπορα (e) ἐρωτᾷν διδάσκυσι τὸν νῦν. ΠΟΛ. Ἀλλ' ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φήσυσι,

And again,

—*prandéret olus*—

So that this charge, to bring down lupines, eggs, &c. is a gibe upon that beggarly way of living, by which the cynics affected to shew their great contentedness.

(a) *παύσασθαι ληρῦσι.*] An idiom, or particular way of speaking, put for *παύσασθαι ληρεῖν.*

(b) *τῶν ὅλων.*] Some of the ancient philosophers, as Epicurus, maintained, that the universe was made by chance. Others, as Aristotle, that it existed by necessity, i. e. had no beginning at all. Others, hitting on the truth, held that it was the work of an Almighty God. So Plutarch, in his life of Pericles, says of Anaxagoras, that he made neither chance, or necessity, to be the maker, τῶν ὅλων, *of the universe*, ἀλλὰ τὸν καθαρὸν νῦν, *but the pure mind*, i. e. *God.* Lucian derides their endless disputes about things they had little or no certain knowledge of.

(c) *κέρατα φύυσιν.*] Lucian here laughs at Chrysippus, who was the notorious author of many subtile, but silly arguments, and puzzling questions; to which he gave names, according to their natures: such as the Electra, the Achilles, the Crocodile, the Horner, &c. The Horning Sophism was this: "You have what you have not "lost: you have not lost horns; therefore you have "horns." Diog. Laert. in Chrysip.

(d) *κροκοδείλυς.*] *Chrysippus's Crocodile* was a sort of puzzling question. He himself puts it, in the following manner, to his purchaser, in Lucian's auction of the philosophers: "If a Crocodile had swallowed down your child, "and told you he would spew him up again, provided you "told him the truth, whether, or no, he intended so to do; "in that case, whether of the two would you say, the Cro-"codile was determined upon?" I suppose he means that, whether the person, whose child was swallowed, answered the Crocodile, you do, or, you do not, it would be equal;

κατηγοροῦντα τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ (a) οἰμώζειν αὐτοῖς παρ' ἐμοῦ λέγε. ΠΟΛ. Καὶ ταῦτα, ὦ Διόγενες, ἀπαγγελῶ. ΔΙΟΓ. Τοῖς πλουσίοις δέ, ὦ φίλτατον Πολυδεύκιον, ἀπάγγελλε ταῦτα παρ' ἡμῶν· "Τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε "ἑαυτοὺς, λογιζόμενοι τοὺς τόκους, καὶ τάλαντα ἐπὶ ταλάντοις "συντιθέντες, οὓς χρὴ ἕνα ὀβολὸν ἔχοντας, ἥκειν μετ' ὀλίγον;" ΠΟΛ. Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους. ΔΙΟΓ. Ἀλλὰ καὶ τοῖς καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλῳ, τε τῷ Κορινθίῳ, καὶ Δαμοξένῳ, τῷ παλαιστῇ, ὅτι παρ' ἡμῖν οὔτε ἡ ξανθὴ κόμη, οὔτε τὰ χαροπὰ ἢ μέλανα ὄμματα, ἢ (b) ἐρύθημα ἐπὶ τοῦ προσώπου ἔτι ἐστὶν, ἢ νεῦρα εὔτονα, ἢ ὦμοι καρτεροί· ἀλλὰ πάντα μία ἡμῖν κόνις, φασὶ, κρανία γυμνὰ τοῦ κάλλους. ΠΟΛ. Οὐ χαλεπὸν οὐδὲ ταῦτα εἰπεῖν πρὸς τοὺς καλοὺς καὶ ἰσχυρούς. ΔΙΟΓ. Καὶ τοῖς πένησιν, ὦ Λάκων, (πολλοὶ δ' εἰσὶ, καὶ ἀχθόμενοι τῷ πράγματι, καὶ οἰκτείροντες τὴν ἀπορίαν) λέγε μήτε δακρύειν, μήτ' οἰμώζειν, διηγησάμενος τὴν ἐνταῦθα ἰσοτιμίαν· καὶ ὅτι ὄψονται τοὺς ἐκεῖ πλουσίους οὐδὲν ἀμείνονας αὐτῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς (c) σοῖς, ταῦτα, εἰ δοκεῖ, παρ' ἐμοῦ ἐπιτίμησον, λέγων (d) ἐκλελύσθαι αὐτούς. ΠΟΛ. Μηδὲν, ὦ Διόγενες, περὶ Λακεδαιμονίων λέγε· οὐ γὰρ ἀνέξομαί γε· Ἃ δὲ πρὸς τοὺς ἄλλους ἔφησθα, ἀπαγγελῶ· ΔΙΟΓ. Ἐάσωμεν τούτους, ἐπεί σοι δοκεῖ. Σὺ δὲ, οἷς προεῖπον, ἀπένεγκε παρ' ἐμοῦ τοὺς λόγους.

for the Crocodile could contradict either, and so still make sure of the morsel he had in his stomach.

(e) ἐρωτᾶν.] Alluding to the above practice of putting questions.

(a) οἰμώζειν.] This is an usual expression in the Greek tongue. Horace hath adopted it into the Latin: "Nil si- "bi relictum præter, *Plorare*."

(b) ἐρύθημα.] Βάμμα κόκκινον, ἢ πυῤῥόν: "A crimson or "reddish tincture." *Bourdol*—But I take it here, to signify the *natural* redness of the cheeks; because he here mentions several other, but still all of them *natural* qualities or perfections.

(c) σοῖς.] Pollux was a Lacedæmonian.

(d) ἐκλελύσθαι.] The Lacedæmonians were the hardiest and the bravest people in the world, while the strict laws of Lycurgus remained in force among them: Patiens Lacedæmon. Hor. Od.—But, in Lucian's days, and long before, they were grown very degenerate.

ΔΙΑΛ. θ'. Πλούτων, ἢ κατὰ Μενίππου.

Menippus here plagues a set of vile and effeminate kings, whose stories see in your dictionaries.

ΚΡΟΙΣ.—Οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικοῦντα. Ὥστε ἢ ἐκεῖνόν ποι κατάστησον, ἢ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον. ΠΛΟΥΤ. Τί δ' ὑμᾶς δεινὸν ἐργάζεται ὁμόνεκρος ὤν; ΚΡΟΙΣ. Ἐπειδὰν ἡμεῖς οἰμώζομεν καὶ στένομεν, ἐκείνων μεμνημένοι τῶν ἄνω, Μίδας μὲν οὑτοσὶ τοῦ χρυσίου, Σαρδανάπαλος δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ τῶν θησαυρῶν, ἐπιγελᾷ, καὶ ἐξονειδίζει, ἀνδράποδα καὶ (a) καθάρματα ἡμᾶς ἀποκαλῶν. Ἐνίοτε δὲ καὶ ᾄδων, ἐπιταράττει ἡμῶν τὰς οἰμωγάς, καὶ ὅλως λυπηρός ἐστι. ΠΛΟΥΤ. Τί ταῦτά φασιν, ὦ Μένιππε; ΜΕΝ. Ἀληθῆ, ὦ Πλούτων. Μισῶ γὰρ αὐτοὺς ἀγεννεῖς καὶ ὀλεθρίους ὄντας· οἷς οὐκ ἀπέχρησε βιῶναι κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηνται, καὶ περιέχονται τῶν ἄνω. Χαίρω τοιγαροῦν ἀνιῶν αὐτούς. ΠΛΟΥΤ. Ἀλλ' οὐ χρή, λυποῦνται γὰρ οὐ μικρῶν στερόμενοι. ΜΕΝ. Καὶ σὺ μωραίνεις, ὦ Πλούτων, ὁμόψηφος ὢν τοῖς τούτων στεναγμοῖς; ΠΛΟΥΤ. Οὐδαμῶς, ἀλλ' οὐκ ἂν ἐθελήσαιμι στασιάζειν ὑμᾶς. ΜΕΝ. Καὶ μήν, ὦ κάκιστοι Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὕτω γινώσκετε, ὡς οὐδὲ παυσομένου μου. Ἔνθα γὰρ ἂν ἴητε, ἀκολουθήσω ἀνιῶν, καὶ κατᾴδων καὶ καταγελῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις; ΜΕΝ. Οὔκ· ἀλλ' ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι ἀξιοῦντες, καὶ ἐλευθέροις ἀνδράσιν (b) ἐντρυφῶντες, καὶ τοῦ θανάτου το παράπαν οὐ μνημονεύοντες· τοιγαροῦν οἰμώζετε, πάντων ἐκείνων ἀφῃρημένοι. ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων. ΜΙΔ. Ὅσου μὲν ἐγὼ χρυσοῦ. ΣΑΡΔ. Ὅσης δ' ἐγὼ τρυφῆς. ΜΕΝ. Εὖγε, οὕτω ποιεῖτε· ὀδύρεσθε μὲν ὑμεῖς· ἐγὼ δέ, τὸ γνῶθι σαυτόν, πολλάκις συνείρων ἐπᾴσομαι ὑμῖν· Πρέπει γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς ἐπᾳδόμενον.

(a) καθάρματα.] Κάθαρμα, properly signifies, the *dirt* that remains after cleansing any thing; but figuratively, a *wicked wretch*; because a person, offered as an expiatory sacrifice for the sins of the people, was supposed to bear all their crimes, and was called κάθαρμα. *Steph.* It may here, I think, signify either *you-off-scourings*, or figuratively, *you-vile*, or, *cursed-wretches*.

(b) ἐντρυφῶντες.] *Wantonly-abusing*, or, *abusing-by-way-of-sport*.

ΔΙΑΛ. ί. Μενίππου, Ἀμφιλόχου καὶ Τροφωνίου.

The impostures of some of the ancient oracles exposed.

ΜΕΝ.—Σφὼ μέντοι, ὦ Τροφώνιε, καὶ Ἀμφίλοχε, νεκροὶ ὄντες, οὐκ οἶδ' ὅπως ναῶν κατηξιώθητε, καὶ μάντεις δοκεῖτε, καὶ οἱ μάταιοι τῶν ἀνθρώπων θεοὺς ὑμᾶς ὑπειλήφασιν εἶναι. ΑΜΦ. Τί οὖν ἡμεῖς αἴτιοι, εἰ ὑπ' ἀνοίας ἐκεῖνοι τοιαῦτα περὶ νεκρῶν δοξάζουσι; ΜΕΝ. Ἀλλ' οὐκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα ἐτερατεύεσθε, ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενοι τοῖς ἐρομένοις. ΤΡΟΦ. Ὦ Μένιππε, Ἀμφίλοχος μὲν οὗτος ἂν εἰδείη, ὅτι αὐτῷ ἀποκριτέον ὑπὲρ αὐτοῦ.—Ἐγὼ δὲ ἥρως εἰμὶ, καὶ μαντεύομαι, ἤν τις κατέλθοι παρ' ἐμέ. Σὺ δ' ἔοικας οὐκ (a) ἐπιδεδημηκέναι Λεβαδείᾳ τοπαράπαν· οὐ γὰρ ἠπίστεις σὺ τούτοις. ΜΕΝ. Τί φής; εἰ μὴ ἐς Λεβάδειαν γὰρ παρέλθω, καὶ ἐσταλμένος ταῖς ὀθόναις, γελοίως (b) μάζαν ἐν ταῖν χεροῖν ἔχων, ἐσερπύσω διὰ τοῦ στομίου ταπεινοῦ ὄντος ἐς τὸ σπήλαιον, οὐκ ἂν ἐδυνάμην εἰδέναι ὅτι νεκρὸς εἶ, ὥσπερ ἡμεῖς, μόνῃ γοητείᾳ διαφέρων.—Ἀλλὰ πρὸς τῆς μαντικῆς, τί δὲ ὁ ἥρως ἐστιν; Ἀγνοῶ γάρ. ΤΡΟΦ. Ἐξ ἀνθρώπου τι καὶ θεοῦ σύνθετον. ΜΕΝ. Ὃ μήτε ἄνθρωπός ἐστιν, ὡς φῄς, μήτε θεὸς, καὶ συναμφότερόν ἐστιν. Νῦν οὖν ποῦ σου τὸ θεοῦ ἐκεῖνο ἡμίτομον ἀπελήλυθε; ΤΡΟΦ. Χρᾷ, ὦ Μένιππε, ἐν Βοιωτίᾳ. ΜΕΝ. Οὐκ οἶδα, ὦ Τροφώνιε, ὅ, τι καὶ λέγεις· ὅτι μέν τοι ὅλος εἶ νεκρὸς, ἀκριβῶς ὁρῶ.

(a) ἐπιδεδημηκέναι.] Not *adiisse*, as in the other translation, but *peregrinatus fuisse, to-have-sojourned-at*. See Judic. Vocal. Sect. 2.

(b) μάζαν.] *A cake*, which the consulters of Trophonius's oracle were wont to carry into his cave, to throw to serpents that were said to infest that place. Eras. in Adag. de Trophon.—I do not believe there was one serpent there, except the priest of the oracle, who made these cakes a perquisite. This imposture, probably, was an imitation of that of the priests of Bel, who daily got twelve great measures of flour, forty sheep, and six vessels of wine, sent in to that idol, till they were detected by the prophet Daniel, who exposed them to Cyrus. See the hist. of Bel and the Dragon.

ΔΙΑΛ. ιά. Ἑρμοῦ καὶ Χάρων.

Accounts settled between Charon and Mercury.

ἙΡΜ. (a) —Λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὁπόσα μοι ὀφείλεις ἤδη, ὅπως μὴ αὖθις ἐρίζωμέν τι περὶ αὐτῶν. ΧΑΡ. Λογισώμεθα, ὦ Ἑρμῆ· ἄμεινον γὰρ ὁρίσαι περὶ αὐτῶν, καὶ ἀπραγμονέστερον. ἙΡΜ. Ἄγκυραν ἐντειλαμένῳ ἐκόμισα πέντε (b) δραχμῶν. ΧΑΡ. Πολλοῦ λέγεις. ἙΡΜ. Νὴ τὸν Ἀϊδωνέα τῶν πέντε ὠνησάμην, καὶ (c) τροπωτῆρα δύο ὀβολῶν. ΧΑΡ. Τίθει πέντε δραχμὰς, καὶ ὀβολοὺς δύο. ἙΡΜ. (d) Καὶ ἀκέστραν ὑπὲρ τοῦ ἱστίου πέντε ὀβολοὺς

(a) Λογισώμεθα.] I can see no reason for using this verb here, in the Aor. 1. med. subj. and am confident Lucian writ it Λογιζώμεθα.

(b) δραχμῶν.] The Grecian ὀβολος was equal in value to a penny-farthing, and the sixth part of a farthing, English money. Six ὀβολοι made the δραχμὴ, equal to seven pence three farthings. An hundred δραχμαὶ made the μνάα, or *mina*, equal to three pounds, four shillings, and seven pence. And sixty *minæ* made the talent, equal to 193*l.* 15*s.* 00*d.* English. Arbuthnot.

(c) τροπωτῆρα.] A strap of leather, with which the oar was tied to the σκαλμὸς, a piece of wood fixed on the bench of the boat, to secure the same oar, when it was not used. Potter's Antiq.

(d) Καὶ ἀκέστραν.] I can make neither grammar nor sense of these words, considering them as a part of the sentence continued to κατέβαλον inclusive. I, therefore, would have the whole to stand thus, Καὶ ἀκέστραν ὑπὲρ τοῦ ἱστίου— πέντε ὀβολοὺς ἐγὼ κατέβαλον. In which position, I understand, Καὶ ἀκέστραν ὑπὲρ τοῦ ἱστίου, as a continuation of Mercury's speech above, and that he would have spoken these words immediately after ὀβολῶν, if Charon had not interrupted him by saying, Τίθει, &c. By which interruption, or some slip of his memory, Mercury, when he comes to ἱστίου, forgets the price of the needle; but, making a pause, and thereby recollecting it, he then, intent upon nothing but the sum he had paid, suddenly breaks out into, πέντε ὀβολοὺς ἐγὼ κατέβαλον, *I paid down five oboli* for it.

ἐγὼ κατέβαλον. ΧΑΡ. Καὶ τούτους προσίθει. ΕΡΜ. Καὶ κηρὸν, ὡς ἐπιπλάσαι τοῦ σκαφιδίου τὰ ἀνεῳγότα, καὶ ἥλους δὲ, καὶ καλῴδιον, ἀφ' οὗ τὴν (a) ὑπέραν ἐποίησας, δύο δραχμῶν ἅπαντα. ΧΑΡ. Εὖγε, ἄξια ταῦτα ὠνήσω. ΕΡΜ Ταῦτά ἐστιν, εἰ μή τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. Πότε δ' οὖν ταῦτ' ἀποδώσειν φῂς; ΧΑΡ. Νῦν μὲν, ὦ Ἑρμῆ ἀδύνατον· Ἢν δὲ λοιμός τις ἢ πόλεμος καταπέμψῃ ἀθρόους τινὰς, ἐνέσται τότε (b) ἀποκερδᾶναι ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθμία. ΕΡΜ. Νῦν οὖν ἐγὼ καθεδοῦμαι, τὰ κάκιστα εὐχόμενος γενέσθαι, ὡς ἂν ἀπὸ τούτων ἀπολαύοιμι. ΧΑΡ. Οὐκ ἔστιν ἄλλως, ὦ Ἑρμῆ. Νῦν δ' ὀλίγοι, ὡς ὁρᾷς, ἀφικνοῦνται ἡμῖν· εἰρήνη γάρ. ΕΡΜ. Ἄμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ τὸ ὄφλημα. Πλὴν ἀλλ' οἱ μὲν παλαιοὶ, ὦ Χάρων. οἶσθα οἷοι παρεγίνοντο ἀνδρεῖοι, ἅπαντες, αἵματος ἀνάπλεῳ, καὶ τραυματίαι οἱ πολλοί· νῦν δὲ ἢ φαρμάκῳ τις ὑπὸ τοῦ παιδὸς ἀποθανὼν, ἢ ὑπὸ τῆς γυναικὸς, ἢ ὑπὸ τρυφῆς ἐξῳδηκὼς τὴν γαστέρα, καὶ τὰ σκέλη· ὠχροὶ γὰρ ἅπαντες, καὶ ἀγεννεῖς, οὐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ χρήματα ἥκουσιν, ἐπιβουλεύοντες ἀλλήλοις, ὡς ἐοίκασι. ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐστι ταῦτα. ΕΡΜ. Οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἁμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σοῦ.

(a) ὑπέραν.] *Funem quo antennarum cornua transferuntur, a rope by which the ends of sail-yards are traversed.* Steph. There are two belonging to each yard, one being fastened to each yard-arm, or end of the sail-yard, either to draw the sail fuller to the wind, that is, to *fill it*, as the expression is, or to let it go slanting off, that is, to *back it*, as it is also said. They are called the *braces*.

(b) ἀποκερδᾶναι.] We must not suppose, that Charon made this gain, by cheating the shades. That was impossible, because each, bringing down but this bare ναῦλον, or passage-piece, could not be cheated of more. The case was, the toll of the infernal ferry belonged not to Charon, but to Æacus, who rented it from Pluto. But Charon, being the collector of it, might have cheated Æacus, when he ferried over the dead in such crowds, that it was hard for any one, but himself, to know how many he took over, at a time. This appears from Dial. XXIII. Paragr. 8. concerning Æacus.

ΔΙΑΛ. ις΄. Πλούτων καὶ Ἑρμῆς.

The four following dialogues expose the abject and base trade of legacy-hunting.

ΠΛΟΥΤ.—Τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλούσιον Εὐκράτην, ᾧ παῖδες μὲν οὐκ εἰσίν, οἱ τὸν κλῆρον δὲ θηρῶντες πεντακισμύριοι. ΕΡΜ. Ναί, τὸν Σικυώνιον φῄς· τί οὖν; ΠΛΟΥΤ. Ἐκεῖνον μέν, ὦ Ἑρμῆ, ζῆν ἔασον ἐπὶ τοῖς ἐνενήκοντα ἔτεσιν, ἃ βεβίωκεν, ἐπιμετρήσας ἄλλα τοσαῦτα (εἴγε οἷόν τε ἦν) καὶ ἔτι πλείω· τοὺς δέ γε κόλακας αὐτοῦ, Χαρῖνον τὸν νέον, καὶ Δάμωνα, καὶ τοὺς ἄλλους κατάσπασον ἐφεξῆς ἅπαντας. ΕΡΜ. Ἄτοπον ἂν δόξειε τὸ τοιοῦτον. ΠΛΟΥΤ. Οὐ μὲν οὖν, ἀλλὰ δικαιότατον. Τί γὰρ ἐκεῖνοι παθόντες εὔχονται ἀποθανεῖν ἐκεῖνον, ἢ τῶν χρημάτων ἀντιποιοῦνται, οὐδὲν προσήκοντες; Ὃ δὲ πάντων ἐστὶ μιαρώτατον, ὅτι καὶ τοιαῦτα εὐχόμενοι, ὅμως θεραπεύουσιν ἔν γε τῷ φανερῷ· καὶ νοσοῦντος, ἃ μὲν βουλεύονται, πᾶσι πρόδηλα· θύσειν δὲ ὅμως ὑπισχνοῦνται ἢν ῥαΐσῃ, καὶ ὅλως, (a) ποικίλη τίς ἡ κολακεία τῶν ἀνδρῶν. Διὰ ταῦτα, ὁ μὲν ἔστω ἀθάνατος, οἱ δὲ προαπίτωσαν αὐτοῦ μάτην ἐπιχανόντες. ΕΡΜ. Γελοῖα πείσονται, πανοῦργοι ὄντες· πολλὰ κἀκεῖνος εὖ μάλα διαβουκολεῖ αὐτούς, καὶ ἐπελπίζει· καὶ ὅλως, ἀεὶ θανόντι ἐοικώς, ἔρρωται πολὺ μᾶλλον τῶν νέων. Οἱ δέ, ἤδη τὸν κλῆρον ἐν σφίσι διῃρημένοι βόσκονται, ζωὴν μακαρίαν πρὸς ἑαυτοὺς τιθέντες. ΠΛΟΥΤ. Οὐκοῦν ὁ μέν, ἀποδυσάμενος τὸ γῆρας, ὥσπερ Ἰόλεως, ἀνηβησάτω· οἱ δ᾽ ἀπὸ μέσων τῶν ἐλπίδων, τὸν ὀνειροποληθέντα πλοῦτον ἀπολιπόντες, ἡκέτωσαν ἤδη κακοὶ (b) κακῶς ἀποθανόντες. ΕΡΜ. Ἀμέλησον, ὦ Πλούτων. (c) μετελεύσομαι γάρ σοι ἤδη αὐτοὺς καθ᾽ ἕνα ἑξῆς.

(a) ποικίλη.] Ποικίλος, properly, signifies *party-coloured*, or, *of-divers-colours*. And I take the meaning to be, that the cringing behaviour of these men is not of a piece; for, at the same time that their designs are palpable, they make shew of the greatest concern, by sacrificing, &c.

(b) κακῶς.] *Like Villains.*

(c) μετελεύσομαι.] The English expression, *I-will go-for*, seems to me to come fuller up to μετελεύσομαι than *accersam*, which, strictly signifies, *I-will-cite-before* you. Μετέρχομαι is often taken in a more extraordinary signification than this, which is that of, *Ulciscor*, as τοὺς φονέας τοῦ πατρὸς μετῆλ-

ἁπλᾶ δὲ, οἶμαι, εἰσί. ΠΛΟΥΤ. Κατάσπα· ὁ δὲ (a) παραπέμψει ἕκαστον, ἀντὶ γέροντος αὖθις ἔφηβος γενόμενος·

θον, in Dial. XVIII. Which sense, I suppose, it borrows from its more natural one of *persequor*, or *assequor*, "to overtake the *guilty*."

(a) παραπέμψει.] The other translation renders this word, *præmittet*. But παραπέμπω most commonly signifies *deduco, to-attend*, or *wait-upon-a-person-from-one-place-to-another* :—never, *præmitto*. So that παραπέμψει, here, means, (as we commonly say in English) *He-will-attend-upon*, or, *see-each-of-them*, to his grave.

ΔΙΑΛ. ιγ'. Τερψίωνος ϗ Πλούτωνος.

ΤΕΡΨ.—Τοῦτο, ὦ Πλούτων, δίκαιον, ἐμὲ μὲν τεθνάναι τριάκοντα ἔτη γεγονότα τὸν δὲ ὑπὲρ τὰ ἐννενήκοντα γέροντα, Θούκριτον ζῆν ἔτι; ΠΛΟΥΤ. Δικαιότατον μὲν οὖν, ὦ Τερψίων, εἴ γε ὁ μὲν ζῇ, μηδένα εὐχόμενος ἀποθανεῖν τῶν φίλων. Σὺ δὲ παρὰ πάντα τὸν χρόνον ἐπεβούλευες αὐτῷ, περιμένων τὸν κλῆρον. ΤΕΡΨ. Οὐ γὰρ ἐχρῆν γέροντα ὄντα, ϗ μηκέτι χρήσασθαι τῷ πλούτῳ αὐτὸν δυνάμενον, ἀπελθεῖν τοῦ βίου, παραχωρήσαντα τοῖς νέοις; ΠΛΟΥΤ. Καινὰ, ὦ Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ πλούτῳ, χρήσασθαι δυνάμενον πρὸς ἡδονὴν ἀποθνήσκειν. Τὸ δὲ ἄλλως ἡ Μοῖρα ϗ ἡ Φύσις διέταξεν. ΤΕΡΨ. Οὐκοῦν ταύτην αἰτιῶμαι τῆς διατάξεως. Ἐχρῆν γὰρ τὸ πρᾶγμα ἑξῆς πως γίνεσθαι, τὸν πρεσβύτερον, πρότερον, ϗ μετὰ τοῦτον, ὅστις ϗ τῇ ἡλικίᾳ μετ' αὐτόν· ἀναστρέφεσθαι δὲ μηδαμῶς, μηδὲ ζῆν μὲν τὸν ὑπέργηρων, ὀδόντας τρεῖς ἔτι λοιποὺς ἔχοντα, μόγις ὁρῶντα, οἰκέταις τετράσιν ἐπικεκυφότα, κορύζης μὲν τὴν ῥῖνα, λήμης δὲ τοὺς ὀφθαλμοὺς μεστὸν ὄντα, οὐδὲν ἔτι ἡδὺ εἰδότα, ἔμψυχόν τινα τάφον ὑπὸ τῶν νέων καταγελώμενον, ἀποθνήσκειν δὲ καλλίστους, ϗ ἐῤῥωμενεστάτους νεανίσκους. Ἄνω γὰρ ποταμῶν τοῦτό γε. Ἢ τὸ τελευταῖον εἰδέναι ἐχρῆν, πότε (a) ϗ (b) τεθνήξεται τῶν γερόντων

(a) ϗ.] I can fix no satisfactory meaning to this particle, in this place.

(b) τεθνήξεται.] I take this to be the first fut. mid. as it were from τεθνήκω. Hedericus gives τεθνήξομαι, as well as

ἕκαστος, ἵνα μὴ μάτην ἂν ἐνίους ἐθεράπευον. Νῦν δὲ τὸ τῆς παροιμίας, Ἡ ἅμαξα τὸν βοῦν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα μὲν, ὦ Τερψίων, πολὺ συνετώτερα γίνεται, ἤπερ σοὶ δοκεῖ. Καὶ ὑμεῖς δὲ τί παθόντες ἀλλοτρίοις (a) ἐπιχαίνετε, καὶ τοῖς ἀτέκνοις τῶν γερόντων (b) εἰσποιεῖτε, φέροντες αὐτοὺς; Τοιγαροῦν γέλωτα ὀφλισκάνετε, πρὸς ἐκείνων κατορυττόμενοι· τὸ καὶ πρᾶγμα τοῖς πολλοῖς ἥδιστον γίνεται. Ὅσῳ γὰρ ὑμεῖς ἐκείνους ἀποθανεῖν εὔχεσθε, τοσούτῳ ἅπασιν ἡδὺ προαποθανεῖν ὑμᾶς αὐτῶν. Καινὴν γάρ τινα ταύτην τέχνην ἐπινενοήκατε, γραῶν καὶ γερόντων ἐρῶντες· καὶ μάλιστα εἰ ἄτεκνοι εἶεν. Οἱ δὲ ἔντεκνοι, ὑμῖν ἀνέραστοι· καίτοι πολλοὶ ἤδη τῶν ἐρωμένων συνέντες ὑμῶν τὴν πανουργίαν τοῦ ἔρωτος, ἢν καὶ τύχωσι παῖδας ἔχοντες, μισεῖν αὐτοὺς πλάττονται, ὡς καὶ αὐτοὶ ἐραστὰς ἔχωσιν. Εἶτα ἐν ταῖς διαθήκαις, ἀπεκλείσθησαν μὲν οἱ πάλαι δωροφορήσαντες· ὁ δὲ παῖς, καὶ ἡ φύσις, ὥσπερ ἐστὶ δίκαιον, κρατοῦσι

θανοῦμαι, as a first fut. mid. to the verb θνήσκω : but it is to be understood that each is borrowed to θνήσκω, from similar present tenses ; that is, as τεθνήξομαι cannot really be formed from θνήσκω, but from τεθνήκω ; so θανοῦμαι must come from its similar theme θάνω, though neither τεθνήκω nor θάνω are used in the Greek tongue. This I have said for the sake of beginners, who are also to observe, that all borrowed tenses (with which the Greek language vastly abounds) are formed from their natural present tenses, generally out of use ; as ἔρχομαι hath the fut. 1. mid. ἐλεύσομαι from ἐλεύθω, not used.

(a) ἐπιχαίνετε] Ἐπιχαίνετε, *inhiatis.* Bourdol. from a *MS.*

(b) εἰσποιεῖτε.] Εἰσποιέω, says Stephanus, sonat *facio-intra*, i. e. *facio-ut-sit-intra*, &c. velut, *introduco ;* and hence he shews, it hath been used to signify *adopto* to *adopt*, or *fix* a person *in* one's family. But it appears from his quotations that, when it signifies to *adopt*, it hath after it the accusative case of the person ; and, indeed, here, I think one cannot but understand ὑμᾶς. The received sense of εἰσποιεῖτε, here, hath been, *vosmet-in-adoptionem-traditis*, which, in my translation, I alter no other way than by putting *inducitis* instead of *traditis*. And yet, after all, I cannot help thinking that, here, (if we consider the dative case ἀτέκνοις) εἰσποιεῖτε will better signify *vosmet-insinuatis*

πάντων· οἱ δὲ, ὑποπρίουσι τοὺς ὀδόντας, ἀποσμυγέντες. ΤΕΡΨ. Ἀληθῆ ταῦτα φής. Ἐμοῦ γοῦν Θούκριτος πόσα κατέφαγεν, ἀεὶ τεθνήξεσθαι δοκῶν, καὶ ὁπότε εἰσίοιμι, ὑποστένων, καὶ μύχιόν τι καθάπερ ἐξ ᾠοῦ νεοττὸς ἀτελὴς ὑποκρώζων; Ὥστ' ἔγωγε ὅσον αὐτίκα οἰόμενος ἐπιβήσειν αὐτὸν τῆς σοροῦ, ἔπεμπον τὰ πολλὰ, ὡς μὴ ὑπερβάλλοιντό με οἱ ἀντερασταὶ τῇ μεγαλοδωρεᾷ. Καὶ τὰ πολλὰ ὑπὸ φροντίδων ἄγρυπνος ἐκείμην, ἀριθμῶν ἕκαστα, καὶ διατάττων. Ταῦτα γοῦν μοι καὶ τοῦ ἀποθανεῖν αἴτια γεγένηται, ἀγρυπνία καὶ φροντίδες· ὁ δὲ, τοσοῦτόν μοι δέλεαρ καταπιὼν, ἐφεστήκει θαπτομένῳ πρώην ἐπιγελῶν. ΠΛΟΥΤ. Εὖγε, ὦ Θούκριτε, ζῴης ἐπιμήκιστον, πλουτῶν ἅμα, καὶ τῶν τοιούτων καταγελῶν· μηδὲ πρότερόν γε σὺ ἀποθάνοις, ἢ προπέμψαις πάντας τοὺς κόλακας. ΤΕΡΨ. Τοῦτο μὲν, ὦ Πλούτων, καὶ ἐμοὶ ἥδιστον ἤδη, εἰ καὶ Χαριάδης προτεθνήξεται Θουκρίτου. ΠΛΟΥΤ. Θάῤῥει, ὦ Τερψίων· καὶ Φείδων γὰρ, καὶ Μέλανθος, καὶ ὅλως, ἅπαντες προελεύσονται αὐτοῦ ὑπὸ ταῖς αὐταῖς φροντίσιν. ΤΕΡΨ. Ἐπαινῶ ταῦτα. Ζῴης ἐπιμήκιστον, ὦ Θούκριτε.

ΔΙΑΛ. ιδ'. Ζηνοφάντου καὶ Καλλιδημίδου.

ΖΗΝ.—Σὺ δὲ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; Ἐγὼ μὲν γὰρ ὅτι, παράσιτος ὢν Δεινίου, πλέον τοῦ ἱκανοῦ ἐμφαγὼν, ἀπεπνίγην, οἶσθα· παρῆς γὰρ ἀποθνήσκοντί μοι. ΚΑΛ. Παρῆν, ὦ Ζηνόφαντες. Τὸ δὲ ἐμὸν, παράδοξόν τι ἐγένετο. Οἶσθα γὰρ καὶ σὺ που Πτοιόδωρον τὸν γέροντα. ΖΗΝ. Τὸν ἄτεκνον, τὸν πλούσιον, ᾧ σε τὰ πολλὰ ᾔδειν συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν ἀεὶ ἐθεράπευον, ὑπισχνούμενος (a) ἐπ' ἐμοὶ τῷ κληρονόμῳ τεθνήξεσθαι· ἐπεὶ δὲ τὸ πρᾶγμα ἐς

(a) ἐπ' ἐμοὶ τῷ κληρονόμῳ.] *Me herede.* Much the same way doth Budæus (as Stephanus observes) render ἐπὶ, παῖσι δυὸ τελευτῶν, *decedens, relictis duobus filiis;* and Stephanus, in the class of phrases, where ἐπὶ is taken for *cum,* quotes this out of *Herodian,* τοὺς ἐπὶ παῖσι διαδόχοις τελευτήσαντας, *who died, leaving children their successors.* Though it still appears to me a harsh and extraordinary mode of expression.

μήκιστον ἐπεγίνετο, καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἔζη, ἐπίτομόν τινα ὁδὸν ἐπὶ τὸν κλῆρον ἐξεῦρον. Πριάμενος γὰρ φάρμακον, ἀνέπεισα τὸν οἰνοχόον ἐπειδὰν τάχιστα ὁ Πτοιόδωρος αἰτήσῃ πιεῖν (πίνει δ' ἐπιεικῶς) ζωρότερον ἐμβάλλοντα ἐς κύλικα, ἕτοιμον ἔχειν αὐτὸ, καὶ ἐπιδοῦναι αὐτῷ. Εἰ δὲ τοῦτο ποιήσει, ἐλεύθερον ἐπωμοσάμην ἀφήσειν αὐτόν. ΖΗΝ. Τί οὖν ἐγένετο; Πάνυ γάρ τι παράδοξον ἐρεῖν ἔοικας. ΚΑΛ. Ἐπεὶ τοίνυν λουσάμενοι ἥκομεν. δύο ἤδη ὁ μειρακίσκος κύλικας ἑτοίμους ἔχων, τὴν μὲν τῷ Πτοιοδώρῳ, τὴν ἔχουσαν τὸ φάρμακον, τὴν δ' ἑτέραν ἐμοὶ, σφαλεὶς οὐκ οἶδ' ὅπως, ἐμοὶ μὲν τὸ φάρμακον, Πτοιοδώρῳ δὲ τὸ ἀφάρμακτον ἐπέδωκεν. Εἶτα ὁ μὲν ἔπινεν· ἐγὼ δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖος ἀντ' ἐκείνου νεκρός. Τί τοῦτο γελᾷς, ὦ Ζηνόφαντε; Καὶ μὴν οὐκ ἔδει γε ἑταίρῳ ἀνδρὶ ἐπιγελᾶν. ΖΗΝ. Ἀστεῖα γὰρ, ὦ Καλλιδημίδη, πέπονθας. Ὁ γέρων δὲ τί πρὸς ταῦτα; ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον. Εἶτα συνεὶς, οἶμαι, τὸ γεγενημένον, ἐγέλα καὶ αὐτὸς οἷά γε ὁ οἰνοχόος εἴργασται. ΖΗΝ. Πλὴν ἀλλ' οὐδέ σε τὴν ὁδὸν ἐπίτομον ἐχρῆν τραπέσθαι. Ἧκε γὰρ ἄν σοι διὰ τῆς λεωφόρου ἀσφαλέστερον, εἰ καὶ ὀλίγῳ βραδύτερος ἦν.

ΔΙΑΛ. ιϛ'. Κνήμων καὶ Δαμνίππος.

ΚΝΗΜ.—Τοῦτο ἐκεῖνο τῆς παροιμίας, Ὁ νεβρὸς τὸν λέοντα. ΔΑΜ. Τί ἀγανακτεῖς, ὦ Κνήμων; ΚΝΗΜ. Πυνθάνῃ ὅ, τι ἀγανακτῶ; Κληρονόμον ἀκούσιον καταλέλοιπα, κατασοφισθεὶς ὁ ἄθλιος, οὓς ἐβουλόμην ἂν μάλιστα σχεῖν τἀμὰ, παραλιπών. ΔΑΜ. Πῶς τοῦτ' ἐγένετο; ΚΝΗΜ. Ἑρμόλαον τὸν πάνυ πλούσιον ἄτεκνον ὄντα, ἐθεράπευον (a) ἐπὶ θανάτῳ· κἀκεῖνος οὐκ ἀηδῶς τὴν θεραπείαν

(a) ἐπὶ θανάτῳ.] *Sub mortem*, i. e. *imminente morte*. In this, I follow the other translation, having nothing certain to offer to the contrary, except that I intirely doubt whether ἐπὶ hath ever before been used in such a sense; and, therefore think it a very strained acceptation of it. It may, perhaps, with some reason, be taken for *propter*, as in the phrases, ἐπ' ἀγαθῷ, and ἐπὶ κέρδει, but that, probably, Lucian, if he had intended that sense, would have chosen to say,

προσίετο. Ἔδοξε δή μοι καὶ σοφὸν τοῦτ' εἶναι, θέσθαι διαθήκας ἐς τὸ φανερὸν, ἐν αἷς ἐκείνῳ καταλέλοιπα τἀμὰ πάντα, ὡς κἀκεῖνος ζηλώσειε, καὶ τὰ αὐτὰ πράξειε. ΔΑΜ. Τί οὖν δὴ ἐκεῖνος; ΚΝΗΜ. Ὅ, τι μὲν (a) οὖν αὐτὸς ἐνέγραψε ταῖς ἑαυτοῦ διαθήκαις, οὐκ οἶδα. Ἐγὼ γοῦν ἄφνω ἀπέθανον, τοῦ τέγους μοι ἐπιπεσόντος· καὶ νῦν Ἑρμόλαος ἔχει τἀμὰ, ὥσπερ τις (b) λάβραξ καὶ τὸ (c) ἄγκιστρον τῷ δελέατι συγκατασπάσας. ΔΑΜ. Οὐ μόνον, ἀλλὰ καὶ αὐτὸν σε τὸν ἁλιέα. Ὥστε σόφισμα κατὰ σεαυτοῦ συντέθεικας. ΚΝΗΜ. Ἔοικα. Οἰμώζω τοιγαροῦν.

ἐπὶ κλήρῳ. I should think, "*usque ad, even to*, θανάτῳ, his very *death*," a natural sense, but that, then, it should be θάνατον. Yet Stephanus says, that the dative case for the accusative, after ἐπὶ, is used, and instances in the expression, συλλαμβάνειν ἐπὶ θανάτῳ, in Lucian, which you may find in Dial. XVIII. These I propose but as conjectures; though, perhaps, this last sense amounts to somewhat more.

(a) οὖν.] *Therefore*, i. e. *because* you left him your fortune. This οὖν is, with a little sort of humour, repeated by Cnemon.

(b) λάβραξ] *Lupus, the pike-fish.*

(c) ἄγκιστρον τῷ δελέατι.] *The hook*, by which he thought to catch Hermolaus, was his *last will*, and the *bait* was his *fortune*, which he pretended to leave him.

ΔΙΑΛ. ιϛ. Χάρωνος καὶ Ἑρμοῦ.

Charon and Mercury stripping the Shades, before they take them aboard.

ΧΑΡ.—Ἀκούσατε ὡς ἔχει ὑμῖν τὰ πράγματα. Μικρὸν ὑμῖν, ὡς ὁρᾶτε, τὸ σκαφίδιον, καὶ ὑπόσαθρόν ἐστι, καὶ διαῤῥεῖ τὰ πολλά· καὶ ἢν τραπῇ ἐπὶ θάτερα, οἰχήσεται περιτραπέν. Ὑμεῖς δὲ, τοσοῦτοι ἅμα ἥκετε, πολλὰ ἐπιφερόμενοι ἕκαστος. Ἢν οὖν μετὰ τούτων ἐμβῆτε, δέδια μὴ ὕστερον μετανοήσετε· καὶ μάλιστα ὁπόσοι νεῖν οὐκ ἐπίστασθε. ΝΕΚΡΟΙ. Πῶς οὖν ποιήσαντες εὐπλοήσομεν; ΧΑΡ. Ἐγὼ ὑμῖν φράσω· Γυμνοὺς ἐπιβαίνειν χρὴ, τὰ περιττὰ ταῦτα

πάντα ἐπὶ τῆς ἠϊόνος καταλιπόντας· μόλις γὰρ ἂν καὶ οὕτω δέξαιτο ὑμᾶς τὸ πορθμεῖον.—Σοὶ δὲ, ὦ Ἑρμῆ, μελήσει τὸ ἀπὸ τούτου μηδένα παραδέχεσθαι αὐτῶν, ὃς ἂν μὴ ψιλὸς ᾖ, καὶ τὰ (a) ἔπιπλα, ὥσπερ ἔφην, ἀποβαλών. Παρὰ δὲ τὴν ἀποβάθραν ἑστὼς, διαγίνωσκε αὐτοὺς, καὶ ἀναλάμβανε, γυμνοὺς ἐπιβαίνειν ἀναγκάζων. ΕΡΜ. Εὖ λέγεις· καὶ οὕτω ποιήσωμεν.—Καὶ οὑτοσὶ τίς ὁ (b) πρῶτός ἐστι; ΜΕΝ. Μένιππος ἔγωγε. Ἀλλ' ἰδοὺ ἡ πήρα μοι, ὦ Ἑρμῆ, καὶ τὸ βάκτρον, ἐς τὴν λίμνην (c) ἀποῤῥίφθη· τὸν τρίβωνα δὲ οὐδ' ἐκόμισα, εὖ ποιῶν. ΕΡΜ. Ἔμβαινε, ὦ Μένιππε, ἀνδρῶν ἄριστε, καὶ τὴν προεδρίαν ἔχε παρὰ τὸν κυβερνήτην ἐφ' ὑψηλοῦ, ὡς ἐπισκοπῇς ἅπαντας. Ὁ καλὸς δὲ οὗτος τίς ἐστι; ΧΑΡ. Χαρμόλεως ὁ Μεγαρικὸς ἐπέραστος· οὗ τὸ φίλημα διτάλαντον ἦν. ΕΡΜ. Ἀπόδυθι τοιγαροῦν τὸ κάλλος, καὶ τὰ χείλη αὐτοῖς φιλήμασι, καὶ τὴν κόμην τὴν βαθεῖαν, καὶ τὸ ἐπὶ τῶν παρειῶν ἐρύθημα, καὶ τὸ δέρμα ὅλον. Ἔχει καλῶς· εὔζωνος εἶ· ἐπίβαινε ἤδη. Ὁ δὲ τὴν πορφυρίδα οὑτοσὶ, καὶ τὸ διάδημα, ὁ βλοσυρὸς, τίς ὢν τυγχάνεις; ΛΑΜΠ. Λάμπιχος, Γελῴων (d) τύραννος. ΕΡΜ. Τί οὖν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρει; ΛΑΜΠ. Τί οὖν; ἐχρῆν, ὦ Ἑρμῆ, γυμνὸν ἥκειν τύραννον ἄνδρα; ΕΡΜ. Τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα· ὥστε ἀπόθου ταῦτα. ΛΑΜΠ. Ἰδού σοι ὁ πλοῦτος ἀπέῤῥιπται. ΕΡΜ. Καὶ τὸν τῦφον ἀπόῤῥιψον, ὦ Λάμπιχε, καὶ τὴν ὑπεροψίαν· βαρήσει γὰρ τὸ πορθμεῖον συνεμπεσόντα. ΛΑΜΠ. Οὐκοῦν ἀλλὰ τὸ διάδημα ἐασόν με ἔχειν, καὶ τὴν ἐφεστρίδα. ΕΡΜ. Οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφες. ΛΑΜΠ. Εἶεν. Τί ἔτι; Πάντα γὰρ ἀφῆκα, ὡς ὁρᾷς. ΕΡΜ. Καὶ τὴν ὠμότητα, καὶ τὴν ἄνοιαν, καὶ τὴν ὕβριν, καὶ τὴν ὀργὴν· καὶ ταῦτα ἄφες. ΛΑΜΠ. Ἰδού σοι, ψιλός

(a) ἔπιπλα.] What we call, in English, moveables; but, strictly, such things as can be carried aboard a ship; the word being derived from ἐπὶ and πλέω, *navigo*.

(b) πρῶτος.] Menippus, as has already been observed, hanged himself. As he, therefore, left the world, of his own accord, he is here represented as coming boldly on, the foremost to the ferry.

(c) ἀποῤῥίφθη.] It must be read ἀπεῤῥίφθη, the Aor 1. pass. Bourdolotius has it ἀποῤῥίφθω, and says, "Sana lectio, quam inutiliter tentant." But, be it never so sound, I confess, I know not in what mood, tense, and person, to find it.

(d) τύραννος.] *King*, in the original signification of the word.

εἰμί. ΕΡΜ. Ἔμβαινε ἤδη. Σὺ δὲ ὁ παχὺς, ὁ πολύσαρκος, τίς εἶ; ΔΑΜ. Δαμασίας ὁ ἀθλητής. ΕΡΜ. Ναὶ ἔοικας. Οἶδα γάρ σέ πολλάκις ἐν ταῖς παλαίστραις (a) ἰδών. ΔΑΜ. Ναὶ, ὦ Ἑρμῆ· ἀλλὰ παράδεξαί με γυμνὸν ὄντα. ΕΡΜ. Οὐ γυμνὸν, ὦ βέλτιστε, τοσαύτας σάρκας περιβεβλημένον· ὥστε ἀπόδυθι αὐτὰς, ἐπεὶ καταδύσεις τὸ σκάφος, τὸν ἕτερον πόδα ὑπερθεὶς μόνον. Ἀλλὰ καὶ τοὺς στεφάνους τούτους ἀπόρριψον, καὶ τὰ κηρύγματα. ΔΑΜ. Ἰδού σοι γυμνὸς, ὡς ὁρᾷς, ἀληθῶς εἰμὶ, καὶ (b) ἰσοστάσιος τοῖς ἄλλοις νεκροῖς. ΕΡΜ. Οὕτως ἄμεινον ἀβαρῆ εἶναι· ὥστε ἔμβαινε.—Καὶ σὺ δὲ τὸν πλοῦτον ἀποθέμενος, ὦ Κράτων, καὶ τὴν μαλακίαν δὲ προσέτι, καὶ τὴν τρυφὴν, μηδὲ τὰ (c) ἐντάφια κόμιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα. Κατάλιπε δὲ καὶ γένος, καὶ δόξαν, καὶ εἴποτέ σε ἡ πόλις ἀνεκήρυξεν (d) εὐεργέτην δηλονότι, καὶ τὰς τῶν ἀνδριάντων ἐπιγραφὰς μηδὲ ὅτι μέγαν τάφον ἐπί σοὶ ἔχωσαν λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονευόμενα. ΚΡΑΤ. Οὐχ ἑκὼν μὲν, ἀπορρίψω δέ. Τί γὰρ ἂν καὶ πάθοιμι; ΕΡΜ.

(a) ἰδών.] Mercury had seen him in the palæstræ, because he was the god of wrestling.

(b) ἰσοστάσιος.] *Par-pondere*. I cannot see why the other translation renders it *simili statura*, when the word is plainly compounded of ἴσος, *æqualis*, and στάθμη, *statera*, a *balance*; or, rather, ἵστημι, *pondero*: which signification of ἵστημι is to be found in Stephanus.

(c) ἐντάφια.] Nor do I know why this has been rendered *epitaphia*, When the dead had been great men, or officers of state, their ἐντάφια, or *funeral garments*, were the robes or dress that belonged to their office or station, and must, therefore, have been grand and costly. So, when Misenus, Æneas's trumpeter, lies dead, in Virgil, the poet says,

Purpureasque super vestes, velamina nota,
Conjiciunt.——

And, when Pallas, the general of the Arcadians, lies in the same condition,

Tum geminas vestes, auroque ostroque rigentes,
Extulit Æneas.

(d) εὐεργέτην.] *Beneficum*. The word *benefactor* hath not been used by any classical writer, though *malefactor* has; which is odd. And yet I cannot but think it a just and natural word, and the most expressive of εὐεργέτης.

Βαβαί. Σὺ δὲ ὁ ἔνοπλος, τί βούλει; Ἢ τί τὸ τρόπαιον τοῦτο φέρεις; (a) ΚΡΑΤ. Ὅτι ἐνίκησα, ὦ Ἑρμῆ, καὶ ἠρίστευσα, καὶ ἡ πόλις ἐτίμησέ με. ἙΡΜ. Ἄφες ἐν γῇ τὸ τρόπαιον· ἐν ᾅδου γὰρ εἰρήνη, καὶ οὐδὲν ὅπλων δεήσει.—Ὁ σεμνὸς δὲ οὗτος ἀπό γε τοῦ σχήματος, καὶ (b) βρενθυόμενος, ὁ τὰς ὀφρῦς ἐπηρκὼς, ὁ ἐπὶ τῶν

(a) ΚΡΑΤ.] A *MS.* hath it ΝΕΚΡΟΣ. *Græv.*—And it must be right so: for Craton threw down all he had, before: upon which, Mercury challenges this shade in armour, whoever he was, with his, Βαβαί. Σὺ δὲ ὁ ἔνοπλος.—Which plainly shews that he now speaks to another. It is no matter for his name.

(b) βρενθυόμενος.] The verb βρενθύομαι is allowed, on all hands, to come from βρένθος; which, according to Aristotle, (as Stephanus observes) is a sea-bird: Ἔτι οἱ ἀπὸ τῆς θαλάσσης ζῶντες πολέμιοι ἀλλήλοις, οἷον βρένθος καὶ λάρος. Arist Hist. Animal. Lib. ix. c. 8. Which words, βρένθος καὶ λάρος, Pliny (Lib. x. c. 74.) renders by Anates & Gaviæ. Now, as Aristotle makes the βρένθος a mere sea-bird, I cannot think that Anas, signifying a common duck or drake, can be the Latin of it: so that by Anates, Pliny must mean some sea-birds of the duck or drake-kind. As, then, birds of this kind have nothing in which a man can naturally be compared to them; except that slow pace, in which they put one foot, as it were, deliberately before the other; or that circumspect look, by which they seem to take notice of the objects not only before, but on each side of them; or that harsh, grumbling noise which they make, as they go along; I say, these being the principal instances in which a man can imitate them, βρενθύομαι (strictly, *Brenthum-ago, I-carry-myself-like-a-Brenthus*) must, in its full sense, mean, *I stalk along, observing every thing I meet, and grumbling and muttering, as I go;* which signification, in the participle βρενθυόμενος, is very applicable to a philosopher, as it is expressive of his gait, his looks, and his *grumbling at* mankind.

I did not know how to express the above meaning in Latin, otherwise than by *fastuose-se gerens*, which is the sense most usually attributed to this word by our lexicons

φροντίδων, τίς ἐστιν, ὁ τὸν βαθὺν πώγωνα καθειμένος; ΜΕΝ. Φιλόσοφός τις, ὦ Ἑρμῆ· μᾶλλον δὲ γόης καὶ τερατείας μεστός· ὥστε ἀπόδυσον καὶ τοῦτον· ὄψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ κρυπτόμενα. ἙΡΜ. Κατάθου σὺ τὸ σχῆμα πρῶτον· εἶτα καὶ ταῦτα πάντα.—Ὦ Ζεῦ, ὅσην μὲν τὴν ἀλαζονείαν κομίζει, ὅσην δὲ ἀμαθίαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπόρους, καὶ (a) λόγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκους. Ἀλλὰ καὶ ματαιοπονίαν μάλα πολλὴν, καὶ λῆρον οὐκ ὀλίγον, καὶ ὕθλους, καὶ μικρολογίαν· νὴ Δία, καὶ χρυσίον γε τουτὶ, καὶ ἡδυπάθειαν δὲ, καὶ ἀναισχυντίαν, καὶ ὀργὴν, καὶ τρυφὴν, καὶ μαλακίαν· οὐ λέληθε γάρ με, εἰ καὶ μάλα περικρύπτεις αὐτά. Καὶ τὸ ψεῦδος δὲ ἀπόθου, καὶ τὸν τῦφον, καὶ τὸ οἴεσθαι σε ἀμείνονα εἶναι τῶν ἄλλων. Ὡς εἴγε πάντα ταῦτα ἔχων ἐμβαίνοις, ποία πεντηκόντορος δέξαιτο ἄν σε; ΦΙΛ. Ἀποτίθεμαι τοίνυν αὐτὰ, ἐπείπερ οὕτω κελεύεις. ΜΕΝ. Ἀλλὰ καὶ τὸν πώγωνα τοῦτον ἀποθέσθω, ὦ Ἑρμῆ, βαρύν τε ὄντα, καὶ λάσιον, ὡς ὁρᾷς. Πέντε μνᾶν τρίχες εἰσὶ τοὐλάχιστον. ἙΡΜ. Εὖ λέγεις· Ἀπόθου καὶ τοῦτον. ΦΙΛ. Καὶ τίς ὁ ἀποκείρων ἔσται; ἙΡΜ. Μένιππος οὑτοσὶ, λαβὼν πέλεκυν τῶν ναυπηγικῶν, ἀποκόψει αὐτὸν, (b) ἐπικόπῳ τῇ ἀναβάθρᾳ χρησάμενος. ΜΕΝ. Οὐκ, ὦ Ἑρμῆ· ἀλλὰ πρίονά μοι ἀνάδος· γελοιότερον γὰρ τοῦτο. ἙΡΜ. Ὁ πέλεκυς ἱκανός.—ΜΕΝ. (c) Εὖγε· ἀνθρωπινώτερον γὰρ

It may not be amiss, here, to observe that Lucian uses this participle, not only in a neuter sense, as in this place, but also in an active, when, in Timon, he says (and a philosopher too) καὶ βρενθυόμενός τι πρὸς αὐτόν. In which place, βρενθυόμενος, having τὶ after it, retains no more of its full and natural signification of *Brenthum-agens* than what relates to the noise the Brenthus makes, and so can mean no more than muttering or grumbling somewhat to himself.

(a) λόγους ἀκανθώδεις.] *Thorny arguments ;* because they are entangled like thorns, or very perplexed ; or, perhaps, because one knows not where to take hold of them.

(b) ἐπικόπῳ.] *A chopping-block.*

(c) Εὖγε.] If we are to take the text as it stands, *Menippus*, here, having chopped off the philosopher's beard, must be supposed to turn to Mercury, and say, *O brave ! for now you have-made him-appear*, or *look*, *more like-a-man*, ἀποθέμενος αὐτοῦ τὴν κινάβραν, *having put away*, that is, *taken off*, *his dirt ;* in which speech Menippus attributes his own

νῦν ἀναπέφηνας, ἀποθέμενος αὐτοῦ τὴν (a) κινάβραν. Βούλει μικρὸν ἀφέλωμαι ϗ τῶν ὀφρύων; ΕΡΜ. Μάλιστα. Ὑπὲρ τὸ μέτωπον γὰρ ϗ ταύτας ἐπῆρκεν, οὐκ οἶδ' ἐφ' ὅτῳ (b) ἀνατείνων ἑαυτόν. Τί τοῦτο; Καὶ δακρύεις ὦ κάθαρμα, ϗ πρὸς θάνατον ἀποδειλιᾷς; ἔμβηθι δ' οὖν. ΜΕΝ. Ἓν ἔτι τὸ βαρύτατον ὑπὸ μάλης ἔχει. ΕΡΜ. Τί, ὦ Μένιππε; ΜΕΝ. Κολακείαν, ὦ Ἑρμῆ, πολλὰ ἐν τῷ βίῳ χρησιμεύσασαν αὐτῷ. ΦΙΛ. Οὐκοῦν ϗ σύ, ὦ Μένιππε, ἀπόθου τὴν ἐλευθερίαν, ϗ (e) παῤῥησίαν, ϗ τὸ

action to Mercury, as he had executed it under his direction, and, besides, would, as it were, pay Mercury a compliment, by giving him the honour of it.

The other translation says, *Euge! Humanior nunc appares, deposito hircino fœtore,* taking no notice of αὐτὸν, and as if Menippus spoke to the philosopher. Besides, ἀναφαίνω never signifies *appareo.* But were I allowed to alter the text, I should think the whole would stand much more naturally thus: ΕΡΜ. Ὁ πέλεκυς ἱκανὸς—Εὖγε· ἀνθρωπινώτερον γὰρ νῦν ἀναπέφηνας, ἀποθέμενος αὐτοῦ τὴν κινάβραν. ΜΕΝ. Βούλει μικρὸν ἀφέλωμαι ϗ τῶν ὀφρύων; ΕΡΜ. Μάλιστα, &c.

(a) κινάβραν.] Κίναβρα is reckoned, properly, to signify κυνῶν βρῶσις, *the food of dogs.* As dogs, then, are fond of keeping or hiding their meat till it stinks, I suppose that any thing that is dirty and stinking might have been called κίναβρα (though Stephanus gives us no instance of the use of the word, except in this very place), and it seems, also, that it is for this reason, that the stench from the arm-pits (if I may so call them) of goats, hath been called by this name, as Suidas and Hesychius says it is. Were I allowed to make a new Latin word, and to understand κίναβρα in my own way, I would, from a consideration of the very thing Lucian here calls by that name (which certainly is the philosopher's beard), render it, *hirsutiem-olentem,* his *stinking-shag* of a beard.

(b) ἀνατείνων.] The strict rendering is, *sursum-extendens, stretching*-himself-*upward;* by which is meant his assuming a high or haughty air.

(c) παῤῥησίαν.] *A freedom of speech;* that is, *the speaking one's mind boldly.*

ἄλυπον, ϗ τὸ γενναῖον, ϗ τὸν γέλωτα. Μόνος γοῦν τῶν ἄλλων γελᾷς; ̔ΕΡΜ. Μηδαμῶς· ἀλλὰ ϗ ἔχε ταῦτα, κοῦφα γὰρ ϗ πάνυ εὔφορα ὄντα, ϗ πρὸς τὸν (a) κατάπλουν χρήσιμα.—Καὶ ὁ ῥήτωρ δὲ σύ, ἀπόθου τῶν ῥημάτων τὴν τοσαύτην ἀπεραντολογίαν, ϗ (b) ἀντιθέσεις, ϗ (c) παρισώσεις, ϗ (d) περιόδους, ϗ (e) βαρ-

(a) καταπλοῦν] Properly *a-passage by-water-downward;* and so taken here, as they were to sail down to hell. I know not how to call it in Latin.

(b) ἀντιθέσεις.] An Antithesis, according to Aristotle, is a figure in rhetoric, implying a contrariety, both in the words and the sense, or in one or other of them. For example: "It is not just that this man, possessing my "wealth, should be rich; and that I, parting with what "I have, should be a beggar." Arist. Rhet Here, parting-with is opposed to possessing, and being rich, to being a beggar.

(c) παρισώσεις.] The Parisosis is another figure, whereof the parts are neither alike nor contrary, but equal. For example: they will not fight, either because they want men, or because they want money. Arist. ibid. Here, the want of money is neither like nor contrary to the want of men; but both are equally good reasons for not undertaking a war.

(d) περιόδους.] A Period is a complete sentence. The rhetoricians took great pains to make their periods, or sentences, full and harmonious, so as that they may be spoken with ease, and heard with pleasure, which they justly reckoned no inconsiderable part of their oratory.

(e) βαρβαρισμούς.] Eustathius, upon Il. 2, says that "a "Barbarism is a wrong pronunciation of words and tones." Probably, then, the orators in Lucian's days, like some in ours, corrupted the true and natural pronunciation of their words, out of an affectation of fine speaking; and so made barbarisms.—I have often heard one, who would pass for a very fine speaker in a coffee-house, swear aloud, that there was not a single tittle of truth in any one Noose Peeper. We now are never shocked with the name or idea of Tyranny upon our stage; both being disguised in that elegant word, Terrany: and some clergymen, otherwise good preachers, before they begin their sermons, pray, "That

βαρισμοὺς, καὶ τ' ἄλλα (a) βάρη τῶν λόγων. ῬΗΤ. Ἢν ἰδοὺ, ἀποτίθεμαι. ἙΡΜ. Εὖ ἔχει. Ὥστε λύε τὰ ἀπόγεια, τὴν (b) ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπάσθω, πέτασον τὸ ἱστίον, εὔθυνε ὦ πορθμεῦ, τὸ πηδάλιον. Εὖ πάθωμεν.— Τί οἰμώζετε, ὦ μάταιοι, καὶ μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν πώγωνα δεδῃωμένος; ΦΙΛ. (c) Ὅτι, ὦ Ἑρμῆ, ἀθάνατον

"in all their works buggun, continooed, &c. they may "gloryfee (God's) holly, &c.

(a) βάρη.] *Weights.* Ironically, because affected figures and barbarous pronunciations are the silly and vile levities of oratory.

(b) ἀποβάθραν.] Dr. Potter says it was a *stepping-board* laid from the ship to the shore; which the name also implies.

(c) Ὅτι, &c.] *Because*, says he, *I thought my soul was immortal.* But, since he here speaks and converses, and, therefore, enjoys the existence of his soul after death; what can he mean by saying, he thought his soul immortal? Is not this existence, after death, what men understand by immortality? I know not whether it will lessen this inconsistency to observe, that the Ancients supposed a certain state of the dead in dreary and gloomy mansions, where they enjoyed little or no happiness, and which Virgil calls,

——Tristes sine sole domos,—
Loca turbida——

And, that they also imagined another mansion of light and bliss, where

——Solemque suum, sua sidera norunt.

And, therefore, that this latter state might have been what this philosopher expected, and, for that reason, without it, reckons himself dead.

A friend hath, upon this place, observed to me, "That "Lucian, in several places, gives broad hints (so much at "a loss was this very great man, directed by our so-much-"boasted natural reason) that there is nothing left of us, "but dust and perishable sculls and bones; and that, when "he speaks of conversation, and punishments, and rewards, "&c. he seems to ridicule these things as fictions of poets

φμην τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Ψεύδεται. Ἀλλὰ γὰρ ἔοικε λυπεῖν αὐτόν. ΕΡΜ. Τὰ ποῖα; ΜΕΝ. Ὅτι μηκέτι δειπνήσει πολυτελῆ δεῖπνα, μηδὲ νύκτωρ ἐξιὼν ἅπαντας λανθάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατειλήσας, περίεισιν ἐν κύκλῳ τὰ χαμαιτυπεῖα· καὶ ἕωθεν ἐξαπατῶν τοὺς νέους, ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται. Ταῦτα λυπεῖ αὐτόν. ΦΙΛ. Σὺ δέ, ὦ Μένιππε, οὐκ ἄχθῃ ἀποθανών; ΜΕΝ. Πῶς, ὃς (a) ἔσπευσα ἐπὶ τὸν θάνατον, καλέσαντος μηδενός;—Ἀλλὰ μεταξὺ λόγων, οὐ κραυγή τις ἀκούεται, ὥσπερ τινῶν ἀπὸ γῆς βοώντων; ΕΡΜ. Ναί, ὦ Μένιππε· οὐκ ἀφ' ἑνός γε χώρου· ἀλλ' οἱ μὲν, ἐς τὴν (b) ἐκκλησίαν συνελθόντες, ἄσμενοι γελῶσι πάντες ἐπὶ τῷ Λαμπίχου θανάτῳ, καὶ ἡ γυνὴ αὐτοῦ συνέχεται πρὸς τῶν γυναικῶν, καὶ τὰ παιδία νεογνὰ ὄντα, ὁμοίως κἀκεῖνα ὑπὸ τῶν παίδων βάλλεται ἀφθόνοις τοῖς λίθοις. Ἄλλοι δὲ Διόφαντον τὸν ῥήτορα ἐπαινοῦσιν ἐν Σικυῶνι, ἐπιταφίους λόγους διεξιόντα ἐπὶ Κράτωνι τούτῳ· καὶ νὴ Δία γε, ἡ Δαμασίου μήτηρ κωκύουσα ἐξάρχει τοῦ θρήνου σὺν γυναιξὶν ἐπὶ τῷ Δαμασίᾳ.—Σὲ δὲ οὐδείς, ὦ Μένιππε, δακρύει· καθ' ἡσυχίαν δὲ κεῖσαι μόνος. ΜΕΝ. Οὐδαμῶς· ἀλλ' ἀκούσῃ τῶν κυνῶν μετ' ὀλίγον ὠρυομένων οἴκτιστον ἐπ' ἐμοί, καὶ τῶν κοράκων τυπτομένων τοῖς πτεροῖς, ὁπότ' ἂν συνελθόντες θάπτωσί με. ΕΡΜ. Γεννάδας εἶ, ὦ Μένιππε.—Ἀλλ' ἐπεὶ καταπεπλεύκαμεν ἡμεῖς, ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον, εὐθεῖαν ἐκείνην προϊόντες· ἐγὼ δέ, καὶ ὁ πορθμεύς, ἄλλους (c) μετελευσόμεθα. ΜΕΝ. Εὐπλοεῖτε, ὦ Ἑρμῆ.—Προΐωμεν δὲ καὶ ἡμεῖς.—Τί οὖν ἔτι καὶ μέλλετε; Δικασθῆναι δεήσει. καὶ τὰς καταδίκας φασὶν εἶναι βαρείας, τροχούς, καὶ γῦπας, καὶ λίθους. Δειχθήσεται δὲ ὁ ἑκάστου βίος.

"and superstitious people. How, then, can he make the "dead speak and reason? By a figure, and in the way of "fable."

(a) ἔσπευσα.] Because he hanged himself, as before observed.

(b) ἐκκλησίαν.] The assembly of the free-men or people of Athens, when met together, to pass laws or decrees, was called ἐκκλησία. Here, the subjects of the tyrant Lampichus meet, to form such a free-assembly; having gained their liberty by his death.

(c) μετελευσόμεθα.] *We-will-go-for.*

ΔΙΑΛ. ιζʹ. Κράτητος καὶ Διογένους.

Both Biters bitten.

ΚΡΑΤ.—Μοίριχον τὸν πλούσιον ἐγίνωσκες, ὦ Διόγενες, τὸν πάνυ πλούσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὁλκάδας ἔχοντα, οὗ ἀνεψιὸς Ἀριστέας, πλούσιος καὶ αὐτὸς ὤν, τὸ Ὁμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, (a) Ἢ μ' ἀνάειρ', ἢ ἐγὼ σέ. ΔΙΟΓ. Τίνος ἕνεκα, ὦ Κράτης, ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τοῦ κλήρου ἕνεκα ἑκάτερος, ἡλικιῶται ὄντες. Καὶ τὰς διαθήκας ἐς τὸ φανερὸν ἐτίθεντο· Ἀριστέαν μὲν ὁ Μοίριχος, εἰ προαποθάνοι, δεσπότην ἀφιεὶς τῶν ἑαυτοῦ πάντων· Μοίριχον δὲ ὁ Ἀριστέας, εἰ προαπέλθοι αὐτοῦ. Ταῦτα μὲν ἐγέγραπτο. Οἱ δὲ ἐθεράπευον ἀλλήλους, ὑπερβαλλόμενοι τῇ κολακείᾳ. Καὶ οἱ μάντεις, εἴτε ἀπὸ τῶν ἄστρων τεκμαιρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειράτων, ὥς γε (b) Χαλδαίων παῖδες· ἀλλὰ καὶ ὁ Πύθιος αὐτὸς, ἄρτι μὲν Ἀριστέᾳ παρεῖχε τὸ κράτος, ἄρτι δὲ Μοιρίχῳ· καὶ τὰ τάλαντα, ποτὲ μὲν ἐπὶ τοῦτον, νῦν δ' ἐπ' ἐκεῖνον ἔρρεπε. ΔΙΟΓ. Τί οὖν πέρας ἐγένετο, ὦ Κράτης; Ἀκοῦσαι γὰρ ἄξιον. ΚΡΑΤ. Ἄμφω τεθνᾶσιν ἐπὶ μιᾶς ἡμέρας· οἱ δὲ κλῆροι, ἐς Εὐνόμιον καὶ Θρασυκλέα περιῆλθον, ἄμφω συγγενεῖς ὄντας, οὐδὲ πώποτε (c) προμαντευομένους οὕτω γενέσθαι ταῦτα. Διαπλέοντες γὰρ ἀπὸ

(a) Ἢ μ' ἀνάειρ', ἢ ἐγὼ σέ.] *Lift me, or I will lift you:* The words of Ajax, wrestling with Ulysses, in Hom. Iliad, lib. xxiii. by which (when neither could throw the other) Ajax meant, either I will give you a chance of throwing me, by letting you lift me, or do you give me one of throwing you, by letting me lift you.

In Mœrichus's mouth, the words mean, *yours* or *mine*, with regard to his own and Aristeas's estate. I do not know, why ἀνάειρ' hath been rendered *confice*, in the other translation.

(b) Χαλδαίων παῖδες.] That is, *the Chaldeans.* So we read, in the Old Testament, the children of Ammon, for the Ammonites; the children of the prophets for the prophets, &c. αὐτὸς, *himself;* that is, *even the greatest oracle.*

(c) προμαντευομένους.] The verb προμαντεύομαι, as far as I can find, always signifies *vaticinor*; to *prophesy.* The manner in which a word is circumstanced, in the text, is often

Σικυῶνος ἐς Κίῤῥαν, κατὰ μέσον τὸν πόρον πλαγίῳ περιπεσόντες τῷ Ἰάπυγι, ἀνετράπησαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὁπότε ἐν τῷ βίῳ ἦμεν, οὐδὲν τοιοῦτον ἐνενοοῦμεν περὶ ἀλλήλων· οὔτε πώποτε ηὐξάμην Ἀντισθένην ἀποθανεῖν, ὡς κληρονομήσαιμι τῆς βακτηρίας αὐτοῦ (εἶχεν δὲ πάνυ καρτερὰν ἐκ (a) κοτίνου ποιησάμενος)· οὔτε οἶμαι σὺ, ὦ Κράτης, ἐπεθύμεις κληρονομεῖν ἀποθανόντος ἐμοῦ, τὰ κλήματα, καὶ τὸν πίθον, καὶ τὴν πήραν (b) χοίνικας δύο θέρμων ἔχουσαν. ΚΡΑΤ. Οὐδὲν γάρ μοι τούτων ἔδει, ἀλλ' οὐδέ σοι, ὦ Διόγενες. Ἃ γὰρ ἐχρῆν, σύ τε Ἀντισθένους ἐκληρονόμησας, καὶ ἐγὼ σοῦ, πολλῷ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φῄς; ΚΡΑΤ. Σοφίαν, (c) αὐτάρκειαν, ἀλήθειαν, παῤῥησίαν, ἐλευθερίαν. ΔΙΟΓ. Νὴ Δία μέμνημαι, τοῦτον διαδεξάμενος τὸν πλοῦτον παρ' Ἀντισθένους, καὶ σοὶ ἔτι πλείω καταλιπών. ΚΡΑΤ. Ἀλλ' οἱ ἄλλοι ἠμέλουν τῶν τοιούτων κτημάτων, καὶ οὐδεὶς ἐθεράπευεν ἡμᾶς, κληρονομή-

the best mean of coming at the sense of it; and, therefore, I am humbly of opinion, as Mœrichus and Aristeas were no prophets, nor could, therefore, be said to prophesy, that προμαντευομένους must here signify *a vatibus prædiscentes*; because they are, in the text, represented as persons that consulted many oracles. The other translation renders it, *de his nihil prædixerant divini*; which, as a translation, I do not understand.

(a) κοτίνου.] The Olympic crown was made from this tree. *Bourd.*

(b) χοίνικας.] The Attic measure of dry things.

	Pecks.	Galls.	Pints.	Solid Inches.
Κοχλιάριον	0	0	0	0,276 $\frac{7}{48}$
Κύαθος	0	0	0	2,763 $\frac{1}{2}$
Ὀξύβαφον	0	0	0	4,144 $\frac{1}{4}$
Κοτύλη	0	0	0	16,579
Ξέστης	0	0	0	33,158
Χοῖνιξ	0	0	1	15,705 $\frac{3}{4}$
Μέδιμνος	4	0	6	3,501

Arbuthnot.

(c) αὐτάρκειαν.] *Self-sufficiency*: Of which the Stoics and Cynics boast so much; as Horace tells one of them — *ferre te nullius egentem*. It has been rendered, *frugalitatem*, which it sometimes signifies: but, here, the other meaning seems much more applicable.

σαν προσδοκῶν· ἐς δὲ τὸ χρυσίον πάντες ἔβλεπον. ΔΙΟΓ. Εἰκότως· οὐ γὰρ εἶχον ἔνθα δέξαιντο τὰ τοιαῦτα παρ' ἡμῶν, διεῤῥυηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν βαλαντίων· ὥστε, εἴποτε ϗ ἐμβάλλοι τις ἐς αὐτοὺς ἢ σοφίαν, ἢ παῤῥησίαν, ἢ ἀλήθειαν, ἐξέπιπτεν
9 εὐθὺς, ϗ διέῤῥει, τοῦ πυθμένος στέγειν οὐ δυναμένου· οἷόν τι πάσχουσιν αἱ τοῦ Δαναοῦ (a) αὗται παρθένοι, ἐς τὸν τετρυπημένον πίθον ἐπαντλοῦσαι. Τὸ δὲ χρυσίον ὀδοῦσι, ϗ ὄνυξι, ϗ πάσῃ μηχανῇ ἐφύλαττον. ΚΡΑΤ. Οὐκοῦν ἡμεῖς μὲν ἕξομεν κἀνταῦθα τὸν πλοῦτον· οἱ δὲ ὀβολὸν ἥξουσι κομίζοντες, ϗ τοῦτον ἄχρι τοῦ πορθμέως.

(a) αὗται.] *These*, says he, pointing to them, because they were hard by him, as being in hell.

As history is the best comment upon the three following Dialogues, I have thought proper to present the young reader with the following stories, concerning the great men who speak in them.

THE STORY OF PHILIP.

PHILIP, king of Macedonia, was educated at Thebes, under Epaminondas, the greatest commander and philosopher of his age. King Amyntas, his father, had been obliged to send him there as an hostage. As soon as he came to the crown of Macedonia, his dominions were invaded, at once, by the Pæonians, Illyrians, Thracians, and Athenians. The Pæonians and Thracians he bought off with money, and then defeated the Athenians and Illyrians. He also conquered the Thessalians, though their horse, then by far the best in all Greece, made the victory very difficult. He likewise beat the Eleans, remarkable for being the ablest spearmen, and the Mantineans, reckoned the best targeteers. After this, the Thebans invited him to head them, in their war with the Phocensians; but, upon his marching into Greece with that design, the Phocensians, jointly with the Athenians and Lacedæmonians, who were all struck with a panic upon his approach, sent ambassadors to him, to sue for a peace. On the other hand, the Thebans, who had engaged him in the expedition, sent him ambassadors also, to desire he would prosecute the war, with all vigour. Philip, upon this, took an oath separately to the ambassadors of each party, that he would act as they differently requested, insisting, in the mean time, on their secrecy; whereby,

lulling all sides into a profound security, he seized the straits of Thermopylæ, and thereby got a footing in Greece, which he never quitted, till he enslaved all the states thereof. He besieged the powerful city Olynthus; but took it by the treachery of the governors, whom he largely bribed to betray it to him. Two brothers, contending about the crown of Thrace, submitted their dispute to Philip. He accordingly came to settle it; but it was at the head of an army, with which he took away the cause of their contention; for he took their kingdom into his own hands. Thus encreasing his power and dominions, he formed the great design against the Persian monarchy; but, before he could enter upon the execution of it, was assassinated by Pausanias, a young nobleman of Macedonia, to whom he had denied justice.

THE STORY OF ALEXANDER.

ALEXANDER the GREAT was the son of Philip (king of Macedonia) and Olympias. But it was fabled that Jupiter Ammon had, in the shape of a dragon, been often seen in his mother's bed-chamber, and, therefore, was Alexander's real father. Alexander himself, in order to pass, upon the ignorant nations he intended to invade, for something more than a mortal, and therefore irresistible, always favoured this report; and, after he had passed from Asia into Egypt, took a journey to the temple of Ammon; where the priests, whom he had beforehand caused to be bribed, upon his arrival saluted him as the son of their Jupiter.

Upon the death of his father, there arose great disturbances in the Macedonian empire: for, both the states of Greece and the barbarous nations, who were subject to Philip, began to revolt and shake off the yoke.—But Alexander, now but twenty years old, attacked them with such intrepidity, that he soon subdued the barbarians, and came, with such a rapid course, upon Greece, that Athens soon sued for a peace. Thebes, indeed, made a stand against him; but, by the utter destruction of that great city, he struck a terror through all the other states, and so obtained an universal submission from them. He then called the assembly of all those states, in which they chose him commander-in-chief of all the forces of Greece, for the expedition he intended against the Persians. Hereupon, he crossed the Hellespont, at the head of only thirty-five thousand men: soon after which, he was met, at the river Granicus, by Darius's forces, vastly superior to his in number. He himself was the foremost, and fiercest, in the attack: but, in the course of the battle, he was furiously set upon by two Persian officers, and would have been slain, but for Clitus, an old captain, who had served under his father, in his wars. This man killed one of the

assailants, while Alexander dispatched the other. After a great victory, here gained, he was again met by Darius himself, at the head of seven-hundred thousand men, at the city of Issus. Here again the Persians were defeated, with the loss of an hundred thousand men; and the mother, wife, and two daughters of Darius were made prisoners. Alexander hath always been highly commended by historians, and others, for his strict continency and generous behaviour towards these. After this success, Cyprus, with the neighbouring islands, and all Phœnicia, submitted to him, except Tyre. This city was built upon a small island, near the Phœnician shore, and cost Alexander and his army infinite toil, before he could take it: for he was obliged to throw an immense deal of large timber-trees, huge rocks, earth, sand, &c. into the sea, till he raised a firm passage above the surface of the water, for his army to march against the town. In carrying on this prodigious work, his men were daily slaughtered with missive weapons from the Tyrian ships, and from the walls of the city: but, at length, having finished his work, he took the town, and put all the inhabitants to the sword, or nailed them to crosses along the shore. His last great and decisive battle with Darius was at the city of Arbela, where he defeated his army, consisting of a million; that is, ten-hundred thousand men. Whereupon, Darius fled, and was, soon after, murdered by one Bessus, a villanous subject and kinsman of his own. After this, Alexander passed the Tanaïs, and subdued the Scythians and other Northern nations. Upon all these successes he grew so intolerably vain and proud, that he changed his own country-dress for that of the Persian (part of which was the candys, a military cassock), and even demanded that he should be adored: which when Calisthenes, the philosopher, (who had been sent by his tutor Aristotle, to attend him in his expedition) refused to do, he ordered his nose, lips, ears, hands, and feet, to be cut off, and, in that condition, had him carried about in a cage, with a dog shut up with him. But he pretended that he used Calisthenes thus, for conspiring against him. He also commanded Lysimachus, a noble Macedonian, and a disciple and admirer of Calisthenes, to be shut up with a lion in his den, because he had visited his master in his great distress. With his own hand, he, in a drunken fit, killed old Clitus, who had served his father, and saved his own life; and that for only comparing his father's exploits with his. In his Indian expedition, he took Aornus, a rock that was reckoned inaccessible, and from whence both Bacchus and Hercules had been repulsed. He then passed the Hydaspes, and defeated and took prisoner Porus, an Indian king; whose bravery, however, together with that of his army, assisted by the number and strength of his elephants, made the battle a bloody one, and the victory come

very dear to Alexander. From hence, he sailed down the Ganges, to see the ocean, but, in his way, took the city of the Oxydracæ, where he was the first who mounted the wall, and, having leaped into the town, before his men could follow him, fought, and slew numbers of the enemy, with his single hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own soldiers, who had now got over the wall. On his return, he married Statira, Darius's daughter, at Ecbatana. In Media, he lost Hephæstion, a youth whom he loved, beyond measure: which so put him beside himself, that he ordered the physician to be killed, for not recovering him, and put to the sword a whole nation of innocent people, as an immolation to his ghost; affecting, in this, as in other things, to imitate Achilles's behaviour, in Homer. At length, he arrived in Babylon, where he caroused whole days and nights, till he died of his excesses.

He was a great scholar (having been educated by Aristotle, with whom he, ever after, corresponded), and a very able, as well as a most successful, commander; but was ruined by pride, and the indulgence of his other passions. A little before he expired, he took his ring off his finger, and gave it to Perdiccas, one of his generals: which hath been looked upon as a mark of his bequeathing his empire to him. His remains were carried to Alexandria, in Egypt, a city built by himself, and there were buried.

THE STORY OF HANNIBAL.

Hannibal, the Carthaginian, was, perhaps, as great a general as ever led an army. He, therefore, proved the most formidable enemy the Roman empire ever contended with. He first served his country as lieutenant, under his brother-in-law, Asdrubal, in Iberia, or Spain; upon whose death, he obtained the command of the whole army, and, therewith, soon conquered the Celtiberians and Galatians in that country. He then besieged and took Saguntum, a city in alliance with the Romans; upon their resenting of which, he marched out of Spain into Gaul, and thence over the vast mountains, called the Alps, into Italy; where, by a signal victory gained over the Romans, at the river Ticinus, he made himself master of the whole country that borders upon the great river Eridanus, now called the Po. The next battle he fought near the lake of Thrasimene, where he cut to pieces all the Roman army, except about six thousand. His third and greatest conflict with the Romans was at Cannæ, a town in Apulia, where he made such slaughter upon the banks of the Aufidus, that he filled its channel with carcasses; so that he was said to have made a bridge

of them across the river, and likewise to have gotten bushels of golden rings, the ornaments of Roman knights, who were slain in the battle. After this he took up his winter-quarters in Capua, the second city in Italy for power and splendor; where, it is said, he wasted the opportunities of destroying Rome, and finishing the war, by spending his time in luxurious living, and the company of mistresses. Some time after this, he encamped in the very suburbs of Rome; but, upon the news of the consul Varro's having defeated a great army, which his brother Asdrubal had been leading to his assistance from Spain, and upon seeing his brother's head thrown before his outworks, he raised the siege, and retired into Brutii, a nook of Italy, where he remained for a considerable time. After this, Scipio, afterwards Africanus, invading Africa with a great fleet, Hannibal was recalled to the relief of his country; which command he readily obeyed. Scipio having gained a victory, and a peace being made, the senate of Rome, by the instigation of some wicked citizens of Carthage, accused Hannibal to the Carthaginian senate, as holding a correspondence with Antiochus against the Roman interest. Hannibal perceived the storm gathering, and, thereupon, fled to Antiochus. The senate of Carthage condemned him absent; which he did not resent; but still resolved to serve his country, where he could, and, therefore, went to Prusias, king of Bithynia, for whom he gained a naval victory over Eumenes, an ally of the Romans. After all, Prusias made a friendship with the Romans, and treacherously gave up Hannibal to them. But they did not take him alive; for, before they could, he took a dose of poison, which he kept by him against any exigency. Lucian, in Alexander's speech, charges him with Ἀπιστία καὶ δόλοις, as doth Livy with "*Perfidia plusquam Punica.*" But, by what histories they have been authorized so to do, I know not.

CONCERNING SCIPIO.

As the history of Scipio is no further concerned in these Dialogues than that it is said he took Carthage, conquered Libya, and made Hannibal flee, let it suffice to relate the story that Livy records of a conversation he is said to have had with Hannibal, in Asia, after the wars had been ended: "Whom (says Scipio) do you judge the greatest "commander? Hannibal answered, Alexander. And whom the se- "cond? Pyrrhus. And whom the third? Myself, no doubt (replies "Hannibal). What, then, (says Africanus, smiling) would you have "said, had you conquered me? Then, indeed, (answers Hannibal) I "would have set myself before Alexander, and Pyrrhus, and all the "commanders that ever lived." Plutarch. Q. Curtius, Livy, Corn. Nepos, Justin, &c. give the above accounts.

ΔΙΑΛ. ιϐ'. Ἀλεξάνδρου, Ἀννίϐα, Μίνωος, καὶ Σκιπίωνος.

ΑΛΕΞ.—Ἐμὲ δεῖ προκεκρίσθαί σου, ὦ Λίϐυ· ἀμείνων γάρ εἰμι. ΑΝΝ. Οὔμενουν, ἀλλ' ἐμέ. ΑΛΕΞ. Οὐκοῦν ὁ Μίνως δικασάτω. ΜΙΝ. Τίνες δ' ἐστέ; ΑΛΕΞ. Οὗτος μὲν Ἀννίϐας ὁ Καρχηδόνιος· ἐγὼ δὲ Ἀλέξανδρος ὁ Φιλίππου. ΜΙΝ. Νὴ Δία ἔνδοξοί γε ἀμφότεροι. Ἀλλὰ καὶ περὶ τίνος ὑμῖν ἡ ἔρις; ΑΛΕΞ. Περὶ προεδρίας· φησὶ γὰρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ. Ἐγὼ δὲ, ὥσπερ ἅπαντες ἴσασιν, οὐχὶ τούτου μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημὶ διενεγκεῖν τὰ πολέμια. ΜΙΝ. Οὐκοῦν ἐν μέρει ἑκάτερος εἰπάτω. Σὺ δὲ πρῶτος, ὦ Λίϐυ, λέγε. ΑΝΝ. Ἓν μὲν τοῦτο, ὦ Μίνως, ὠνάμην, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον· ὥστε οὐδὲ ταύτῃ πλέον οὗτος ἐνέγκαιτό μου.—Φημὶ δὲ, τούτους μάλιστα ἐπαίνου ἀξίους εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες, ὅμως ἐπὶ μέγα προεχώρησαν, δι' αὑτῶν δύναμίν τε περιϐαλλόμενοι, καὶ ἄξιοι δόξαντες ἀρχῆς. Ἐγὼ γοῦν, μετ' ὀλίγων ἐξορμήσας ἐς τὴν Ἰϐηρίαν, τὸ πρῶτον ὕπαρχος ὢν τῷ ἀδελφῷ, μεγίστων ἠξιώθην, ἄριστος κριθείς. Καὶ τούς γε Κελτίϐηρας εἷλον, καὶ (a) Γαλατῶν ἐκράτησα τῶν Ἑσπερίων. Καὶ τὰ μεγάλα ὄρη ὑπερϐὰς, τὰ περὶ τὸν Ἠριδανὸν ἅπαντα κατέδραμον· καὶ ἀναστάτους ἐποίησα τοσαύτας πόλεις· καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην· καὶ μέχρι τῶν προαστείων τῆς προὐχούσης πόλεως ἦλθον· καὶ τοσούτους ἀπέκτεινα μιᾶς ἡμέρας, ὥστε τοὺς δακτυλίους αὐτῶν (b) μεδίμνοις ἀπομετρῆσαι, καὶ τοὺς ποταμοὺς γεφυρῶσαι νεκροῖς. Καὶ ταῦτα πάντα ἔπραξα, οὔτε Ἄμμωνος υἱὸς ὀνομαζόμενος, οὔτε θεὸς εἶναι προσποιούμενος, ἢ ἐνύπνια τῆς μητρὸς διεξιὼν, ἀλλ' ἄνθρωπος εἶναι ὁμολογῶν, στρατηγοῖς τε τοῖς συνετωτάτοις ἀντεξεταζόμενος, καὶ στρατιώταις τοῖς μαχιμωτάτοις συμπλεκόμενος· οὐ Μήδους καὶ Ἀρμενίους καταγωνιζόμενος ὑποφεύγοντας πρὶν διώκειν τινὰ, καὶ τῷ τολμήσαντι παραδιδόντας εὐθὺ τὴν νίκην. Ἀλέξανδρος δὲ, πατρῴαν ἀρχὴν παραλαϐὼν, ηὔξησε, καὶ παραπολὺ ἐξέτεινε, χρησάμενος τῇ τῆς τύχης ὁρμῇ. Ἐπεὶ δ' οὖν ἐνίκησέ τε, καὶ τὸν ὄλεθρον ἐκεῖνον Δαρεῖον ἐν Ἰσσῷ τε καὶ Ἀρϐήλοις

(a) Γαλατῶν.] The Galatians, or, as we now call them, Galicians, inhabitants of Galicia in Spain, called, in Latin, Gallæci, from their neighbourhood to an ancient colony of Gauls in that country. He adds Ἑσπερίων, *the Western*, to distinguish them from the Asiatic or Eastern Galatians, who also were a settlement from Gaul.

(b) μεδίμνοις.] See the note upon Dial. XVII.

ἐκράτησεν, ἀποστὰς τῶν πατρῴων, προσκυνεῖσθαι ἠξίου, καὶ δίαιταν τὴν Μηδικὴν μετεδιῄτησεν ἑαυτόν· καὶ ἐμιαιφόνει ἐν τοῖς συμποσίοις τοὺς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἦρξα ἐπίσης πατρίδος· καὶ ἐπειδὴ μετεπέμπετο, τῶν πολεμίων μεγάλῳ στόλῳ ἐπιπλευσάντων τῆς Λιβύης, ταχέως ὑπήκουσα, καὶ ἰδιώτην ἐμαυτὸν παρέσχον. Καὶ καταδικασθεὶς, ἤνεγκα εὐγνωμόνως τὸ πρᾶγμα. Καὶ ταῦτ' ἔπραξα, βάρβαρος ὢν, καὶ ἀπαίδευτος παιδείας τῆς Ἑλληνικῆς· καὶ οὔτε Ὅμηρον, ὥσπερ οὗτος, ῥαψῳδῶν, οὔτε ὑπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθεὶς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησάμενος. Ταῦτά ἐστιν, ἃ ἐγὼ Ἀλεξάνδρου ἀμείνων φημὶ εἶναι. Εἰ δ' ἐστὶ καλλίων οὑτοσὶ, διότι διαδήματι τὴν κεφαλὴν διεδέδετο, Μακεδόσι μὲν ἴσως καὶ ταῦτα σεμνά· οὐ μὴν διὰ τοῦτ' ἀμείνων δόξειεν ἂν γενναίου, καὶ στρατηγικοῦ ἀνδρὸς, τῇ γνώμῃ πλέον ἤπερ τῇ τύχῃ κεχρημένου.

ΜΙΝ. Ὁ μὲν εἴρηκεν οὐκ ἀγεννῆ τὸν λόγον, οὐδ' ὡς Λίβυν εἰκὸς ἦν ὑπὲρ αὑτοῦ. Σὺ δὲ, ὦ Ἀλέξανδρε, τί πρὸς ταῦτα φῄς; ΑΛΕΞ. Ἐχρῆν μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα οὕτω θρασύν· ἱκανὴ γὰρ καὶ ἡ φήμη διδάξαι σε, οἷος μὲν ἐγὼ βασιλεὺς, οἷος δὲ οὗτος λῃστὴς ἐγένετο. Ὅμως δ' ὅρα, εἰ κατ' ὀλίγον αὐτοῦ διήνεγκα· ὃς νέος ὢν ἔτι, παρελθὼν ἐπὶ τὰ πράγματα, καὶ τὴν ἀρχὴν τεταραγμένην (a) κατέσχον, καὶ τοὺς φονέας τοῦ πατρὸς μετῆλθον, καταφοβήσας τὴν Ἑλλάδα τῇ Θηβαίων ἀπωλείᾳ. Καὶ στρατηγὸς ὑπ' αὐτῶν χειροτονηθεὶς, οὐκ ἠξίωσα τὴν Μακεδόνων ἀρχὴν περιέπων, ἀγαπᾶν ἄρχειν ὁπόσων ὁ πατὴρ κατέλιπεν· ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ δεινὸν ἡγησάμενος, εἰ μὴ πάντων κρατήσαιμι, ὀλίγους ἄγων εἰσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπί τε Γρανικῷ ἐκράτησα μεγάλῃ μάχῃ. Καὶ τὴν Λυδίαν λαβὼν, καὶ Ἰωνίαν, καὶ Φρυγίαν, καὶ ὅλως τὰ ἐν ποσὶν ἀεὶ χειρούμενος, ἦλθον ἐπὶ Ἰσσὸν, ἔνθα Δαρεῖος ὑπέμεινε, μυριάδας πολλὰς στρατοῦ ἄγων. Καὶ τὸ ἀπὸ τούτου, ὦ Μίνως, ὑμεῖς ἴστε ὅσους ὑμῖν νεκροὺς ἐπὶ μιᾶς ἡμέρας κατέπεμψα. Φησὶ γοῦν ὁ πορθμεὺς, μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος, ἀλλὰ (a) σχεδίας διαπηξαμένους τοὺς πολλοὺς αὐτῶν διαπλεῦσαι. Καὶ ταῦτα δὲ ἔπραττον αὐτὸς προκινδυνεύων, καὶ τιτρώσκεσθαι ἀξιῶν. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβήλοις διηγήσωμαι, ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον, καὶ τὸν Ὠκεανὸν ὅρον ἐποιησάμην τῆς ἀρχῆς, καὶ τοὺς ἐλέφαντας αὐτῶν εἷλον, καὶ Πῶρον

(a) κατέσχον.] See, in the annexed history of Alexander, how he quelled the insurrection that arose in the Macedonian empire.

(a) σχεδίας.] *Boats*, or rather, *boats-made-in-a-hurry*, or *rafts*.

ἐχειρωσάμην. Καὶ Σκύθας δὲ ἐκ εὐκαταφρονήτες ἄνδρας, ὑπερβὰς τὸν Τάναϊν, ἐνίκησα μεγάλῃ ἱππομαχίᾳ. Καὶ τὲς φίλες εὖ ἐποίησα, ϗ τὲς ἐχθρὲς ἠμυνάμην. Εἰ δὲ ϗ Θεὸς ἐδόκεν τοῖς ἀνθρώποις, συγγνωστοὶ ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων, ϗ τοιῦτόν τι πιστεύσαντες περὶ ἐμῦ. Τὸ δ' ἦν τελευταῖον, ἐγὼ μὲν βασιλεύων ἀπέθανον· ἦτος δὲ ἐν φυγῇ ὢν παρὰ Πρυσίᾳ τῷ Βιθυνῷ, καθάπερ ἄξιον ἦν, πανεργότατον ϗ ὠμότατον ὄντα. Ὡς γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐῶ λέγειν· ὅτι ἐκ ἰσχύϊ, ἀλλὰ πονηρίᾳ, ϗ ἀπιστίᾳ, ϗ δόλοις. Νόμιμον δὲ, ἢ προφανὲς, ἐδέν. Επεὶ δέ μοι ὠνείδισε τὴν τρυφὴν, ἐκλελῆσθαί μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, ἑταίραις συνὼν, ϗ τὲς τῦ πολέμε καιρὲς ὁ θαυμάσιος καθηδυπαθῶν. Ἐγὼ δὲ εἰ μὴ, μικρὰ τὰ ἑσπέρια δόξας, ἐπὶ τὴν ἕω μᾶλλον ὥρμησα, τί ἂν μέγα ἔπραξα, Ἰταλίαν (a) ἀναιμωτὶ λαβὼν, ϗ Λιβύην, ϗ τὰ μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' ἐκ ἀξιόμαχα ἔδοξέ μοι ἐκεῖνα, ὑποπλήσσοντα ἤδη, ϗ δεσπότην ὁμολογῦντα. Εἴρηκα· Σὺ δὲ, ὦ Μίνως, δίκαζε· ἱκανὰ γὰρ ἀπὸ πολλῶν ϗ ταῦτα. ΣΚΙΠ. Μὴ πρότερον, ἢν μὴ ϗ ἐμῦ ἀκέσῃς. ΜΙΝ. Τίς γὰρ εἶ, ὦ βέλτιστε; ἢ πόθεν ὢν ἐρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων, στρατηγὸς, ὁ καθελὼν Καρχηδόνα, ϗ κρατήσας Λιβύων μεγάλαις μάχαις. ΜΙΝ. Τί ἦν ϗ σὺ ἐρεῖς; ΣΚΙΠ. Ἀλεξάνδρε μὲν ἥττων εἶναι, τῦ δ' Ἀννίβε ἀμείνων· ὃς ἐδίωξα νικήσας αὐτὸν, ϗ φυγεῖν καταναγκάσας ἀτίμως. Πῶς ἦν ἐκ ἀναίσχυντος ἦτος, ὃς πρὸς Ἀλέξανδρον ἁμιλλᾶται, ᾧ ἐδὲ Σκιπίων ἐγὼ, ὁ νενικηκὼς αὐτὸν, παραβάλλεσθαι ἀξιῶ; ΜΙΝ. Νὴ Δί' εὐγνώμονα φῂς, ὦ Σκιπίων. Ὥστε πρῶτος μὲν κεκρίσθω Ἀλέξανδρος· μετ' αὐτὸν δὲ σύ· εἶτα, εἰ δοκεῖ, τρίτος Ἀννίβας, ἐδὲ ἦτος εὐκαταφρόνητος ὤν.

(a) ἀναιμωτὶ.] Alexander, or rather Lucian, for him, here supposes too much: for, a great, if not the greater, part of Italy was now in the hands of the Romans; their empire being more than three hundred years old, and they themselves a most warlike people; so that it is a question, whether they would not have stopped Alexander's career.—λαβὼν, *though I had taken.*

ΔΙΑΛ. ιθ'. Διογένους καὶ Ἀλεξάνδρου.

ΔΙΟΓ.—Τί τοῦτο, ὦ Ἀλέξανδρε; καὶ σὺ τέθνηκας ὥσπερ ἡμεῖς ἅπαντες; ΑΛΕΞ. Ὁρᾷς, ὦ Διόγενες· οὐ παράδοξον δέ, εἰ ἄνθρωπος ὤν, ἀπέθανον. ΔΙΟΓ. Οὐκοῦν ὁ Ἄμμων ἐψεύδετο, λέγων ἑαυτοῦ σε εἶναι υἱόν· σὺ δὲ Φιλίππου ἄρα ἦσθα; ΑΛΕΞ. Φιλίππου, δηλαδή. Οὐ γὰρ ἂν ἐτεθνήκειν Ἄμμωνος ὤν. ΔΙΟΓ. Καὶ μὴν καὶ περὶ τῆς Ὀλυμπιάδος τῆς μητρός σου ὅμοια πολλὰ ἐλέγοντο· δράκοντα ὁμιλεῖν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ εὐνῇ· εἶτα οὕτω σε τεχθῆναι· τὸν δὲ Φίλιππον ἐξαπατᾶσθαι οἰόμενον πατέρα σου εἶναι. ΑΛΕΞ. Κἀγὼ ταῦτα ἤκουον ὥσπερ σύ. Νῦν δὲ ὁρῶ ὅτι οὐδὲν ὑγιὲς οὔτε ἡ μήτηρ, οὔτε οἱ τῶν Ἀμμωνίων προφῆται ἔλεγον. ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἄχρηστόν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο. Πολλοὶ γὰρ ὑπέπτησσον Θεόν εἶναί σε νομίζοντες. Ἀτὰρ εἰπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν καταλέλοιπας; ΑΛΕΞ. Οὐκ οἶδα, ὦ Διόγενες. Οὐ γὰρ ἔφθασα ἐπισκῆψαί τι περὶ αὐτῆς, ἢ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκᾳ τὸν δακτύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί γελᾷς, ὦ Διόγενες; ΔΙΟΓ. Τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἷα ἐποίει ἡ Ἑλλάς, ἄρτι σε παρειληφότα τὴν ἀρχὴν κολακεύοντες, καὶ (a) προστάτην αἱρούμενοι, καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους, ἔνιοι δὲ καὶ τοῖς δώδεκα Θεοῖς προστιθέντες, καὶ νεὼς οἰκοδομούμενοι, καὶ θύοντες ὡς δράκοντος υἱῷ; Ἀλλ' εἰπέ μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν; ΑΛΕΞ. Ἔτι ἐν Βαβυλῶνι κεῖμαι τρίτην ταύτην ἡμέραν· ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπασπιστής (ἤν ποτε ἀγάγῃ σχολὴν ἀπὸ τῶν θορύβων τῶν ἐν ποσὶν) ἐς Αἴγυπτον ἀπαγαγών με, θάψειν ἐκεῖ, ὡς γενοίμην εἷς τῶν Αἰγυπτίων Θεῶν. ΔΙΟΓ. Μὴ γελάσω, ὦ Ἀλέξανδρε, ὁρῶν ἐν ᾅδου ἔτι σε μωραίνοντα, καὶ ἐλπίζοντα Ἄνουβιν, ἢ Ὄσιριν

(a) προστάτην.] The *μετοίκοι*, or *sojourners*, at Athens, were obliged, under a penalty, to put themselves under the protection or patronage of some able citizen, who was to manage their affairs, and see right done them, and who, from that office, was called *προστάτης*, *defensor*, or rather *patronus*. *Potter.* So that Diogenes seems to me, here, to be very satirical upon the states of Greece, and to say as much as, That they gave up their liberty to Alexander so far, that, in their native country, they put themselves upon the foot only of sojourners, as they had surrendered the whole management of their affairs unto him, as to a *προστάτης*.

γενέσθαι; Πλὴν ἀλλὰ ταῦτα μὲν, ὦ θειότατε, μὴ ἐλπίσῃς. Οὐ γὰρ θέμις ἀνελθεῖν τινα τῶν ἅπαξ διαπλευσάντων τὴν λίμνην, ϗ ἐς τὸ εἴσω τοῦ στομίου παρελθόντων. Οὐ γὰρ ἀμελὴς ὁ Αἰακὸς, οὐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνα δὲ ἡδέως ἂν μάθοιμι παρὰ σοῦ, πῶς φέρεις ὁπότ' ἂν ἐννοήσῃς ὅσην εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν ἀφῖξαι, σωματοφύλακας, ϗ ὑπασπιστὰς, ϗ σατράπας, ϗ χρυσὸν τοσοῦτον, ϗ ἔθνη προσκυνοῦντα, ϗ Βαβυλῶνα, ϗ Βάκτρα, ϗ τὰ (a) μεγάλα θηρία, ϗ τιμὴν, ϗ δόξαν, ϗ τὸ ἐπίσημον εἶναι ἐλαύνοντα, δεδεμένον ταινίᾳ λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπεπορπημένον· οὐ λυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί δακρύεις, ὦ μάταιε; οὐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσε μὴ οἴεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης; ΑΛΕΞ. Σοφὸς, ἁπάντων ἐκεῖνος κολάκων ἐπιτριπτότατος ὤν; Ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ᾔτησε παρ' ἐμοῦ, οἷα δὲ ἐπέστελλεν· ὡς δὲ κατεχρῆτό μου τῇ περὶ παιδείαν φιλοτιμίᾳ, θωπεύων, ϗ ἐπαινῶν, ἄρτι μὲν ἐς τὸ κάλλος, ὡς ϗ τοῦτο μέρος ὂν (b) τἀγαθοῦ, ἄρτι δ' ἐς τὰς πράξεις, ϗ τὸν πλοῦτον. Καὶ γὰρ αὖ ϗ τοῦτ' ἀγαθὸν ἡγεῖτ' εἶναι, ὡς μὴ αἰσχύνοιτο ϗ αὐτὸς λαμβάνων· γόης, ὦ Διόγενες, ἄνθρωπος, ϗ τεχνίτης. Πλὴν ἀλλὰ τοῦτό γε ἀπολέλαυκα αὐτοῦ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς, ἃ κατηριθμήσω μικρῷ γε ἔμπροσθεν. ΔΙΟΓ. Ἀλλ' οἶσθα ὃ δράσεις; Ἄκος γάρ σοι τῆς λύπης ὑποθήσομαι· ἐπεὶ ἐνταῦθ' γε ἐλλέβορος οὐ φύεται, σὺ δὲ κἂν τὸ Λήθης ὕδωρ χανδὸν ἐπισπασάμενος πίε, ϗ αὖθις πίε, ϗ πολλάκις· οὕτω γὰρ ἂν παύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιώ-

(a) μεγάλα θηρία.] *Elephants*, which were used in the Eastern countries.

(b) τἀγαθοῦ.] For τοῦ ἀγαθοῦ, *the good*, or the Philosophers' *summum bonum*. The Stoics held that nothing was good, but virtue, nothing evil, but vice. But, the Academics, or followers of Plato (of whom Aristotle was, in a great measure, one, having been his scholar), maintained that the *summum bonum* resulted from virtue, attended with all the advantages of outward things, such as health, wealth, a good name, &c. and that there were other things evil, beside vice; such as extreme poverty, bodily pain, infamy, &c. Both Plato and Aristotle, and their followers, the Academies and Peripatetics, agreed in these opinions of good and evil, as appears fully from Cicero's writings, *De Fin.* and M. Rollin's Account of the Philosophers.

μενος. Καὶ (a) γὰρ ϗ Κλεῖτον ἐκεῖνον ὁρῶ, ϗ Καλλισθένη, ϗ ἄλλους πολλοὺς ἐπί σε ὁρμῶντας, ὡς διασπάσαιντο, ϗ ἀμύναιντό σε ὧν ἔδρασας αὐτούς. Ὥστε τὴν ἑτέραν σὺ ταύτην βάδιζε, ϗ πῖνε πολλάκις, ὡς ἔφην.

(a) γὰρ.] It seems to me that this γὰρ must be referred to πῖνε, above, though ὥστε, &c. come between: for, of all that Diogenes said to Alexander, his advice about drinking was the principal part, as being the remedy, and, therefore, upon his seeing Clitus, Calisthenes, &c. approaching to revenge the injuries he had done them, he drops what he is saying, and suddenly cries, ϗ γὰρ ὁρῶ, referring γὰρ to his advice, πῖνε, above.

ΔΙΑΛ. κʹ. Ἀλεξάνδρου ϗ Φιλίππου.

ΦΙΛ.—Νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρνος γένοιο μὴ οὐκ ἐμὸς υἱὸς εἶναι· οὐ γὰρ ἂν ἐτεθνήκεις, Ἄμμωνός γε ὤν. ΑΛΕΞ. Οὐδ᾽ αὐτὸς ἠγνόουν, ὦ πάτερ, ὡς Φιλίππου τοῦ Ἀμύντου υἱός εἰμι· ἀλλ᾽ ἐδεξάμην τὸ μάντευμα, ὡς χρήσιμον ἐς τὰ πράγματα οἰόμενος εἶναι. ΦΙΛ. Πῶς λέγεις; Χρήσιμον ἐδόκει σοι τὸ παρέχειν σεαυτὸν ἐξαπατηθησόμενον ὑπὸ τῶν προφητῶν; ΑΛΕΞ. Οὐ τοῦτο. Ἀλλ᾽ οἱ βάρβαροι κατεπλάγησάν με, ϗ οὐδεὶς ἔτι ἀνθίστατο, οἰόμενοι Θεῷ μάχεσθαι. Ὥστε ῥᾷον ἐκράτουν αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σύ γε ἀξιομάχων ἀνδρῶν, ὃς δειλοῖς ἀεὶ συνηνέχθης, τοξάρια, ϗ πελτάρια, ϗ γέῤῥα οἰσύϊνα προβεβλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν, ϗ Φωκέων, ϗ Ἀθηναίων· ϗ τὸ Ἀρκάδων ὁπλιτικὸν, ϗ τὴν Θετταλὴν (a) ἵππον, ϗ τοὺς Ἠλείων ἀκοντιστὰς, ϗ τὸ Μαντινέων πελταστικὸν, ἢ Θρᾷκας, ἢ Ἰλλυριοὺς, ἢ ϗ Παίονας χειρώσασθαι, ταῦτα μεγάλα. Μήδων δὲ, ϗ Περσῶν, ϗ Χαλδαίων, ϗ χρυσοφόρων ἀνθρώπων, ϗ ἁβρῶν, οὐκ οἶσθα ὡς πρὸ σοῦ μύριοι

(a) ἵππον.] Ὁ ἵππος signifies *equus*, but ἡ ἵππος, *equitatus*; the accus. case of which is this ἵππον.

(a) μετὰ Κλεάρχου ἀνελθόντες, ἐκράτησαν, οὐδ' εἰς χεῖρας ὑπομεινάντων ἐλθεῖν ἐκείνων, ἀλλὰ, πρὶν ἢ τόξευμα ἐξικνεῖσθαι, φυγόντων; ΑΛΕΞ. Ἀλλ' οἱ Σκύθαι γε, ὦ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες, οὐκ εὐκαταφρόνητόν τι ἔργον. Καὶ ὅμως οὐ διαστήσας αὐτοὺς, οὐδὲ προδοσίαις ὠνούμενος τὰς νίκας, ἐκράτουν αὐτῶν. Οὐδ' ἐπιώρκησα πώποτε, ἢ ὑποσχόμενος ἐψευσάμην, ἢ ἄπιστον ἔπραξά τι τοῦ νικᾷν ἕνεκα. Καὶ τοὺς Ἕλληνας δὲ, τοὺς μὲν ἀναιμωτὶ (b) παρέλαβον, Θηβαίους δὲ ἴσως ἀκούεις ὅπως μετῆλθον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτος γὰρ ἀπήγγειλέ μοι, ὃν σὺ τῷ δορατίῳ διελάσας μεταξὺ δειπνοῦντα ἐφόνευσας, ὅτι με (c) πρὸς τὰς σὰς πράξεις ἐπαινέσαι ἐτόλμησε. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα καταβαλὼν, (d) κάνδυν, ὥς φασι, μετενέδυς· καὶ τιάραν ὀρθὴν ἐπέθου, καὶ προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ' ἐλευθέρων ἀνδρῶν ἠξίους· καὶ τὸ πάντων γελοιότατον, ἐμιμοῦ τὰ τῶν νενικημένων. Ἐῶ γὰρ λέγειν ὅσα ἄλλα ἔπραξας, λέουσι συγκατακλείων πεπαιδευμένους ἄνδρας, καὶ γάμους τοιούτους γαμῶν, καὶ Ἡφαιστίωνα ὑπεραγαπῶν. Ἐν

(a) μετὰ Κλεάρχου ἀνελθόντες,] Clearchus was a Lacedæmonian general, who was obliged to go into banishment, being condemned to die, when he would not return from Thrace, upon the command of the Lacedæmonian magistrates, called Ephori. Upon this, he was kindly received by Cyrus the younger, under whom he headed an army of Grecians, in his expedition into Upper Asia, against his brother Artaxerxes, then the Great, king of Persia. This famous expedition is called, by Xenophon, who writes an account of it, τοῦ Κύρου Ἀνάβασις, *the Ascent of Cyrus*; and hence it is, that the word ἀνελθόντες, signifying *ascendentes*, is used here. This expedition was not long before the time of Alexander; and it is thought that the success of the Grecians, under Clearchus, and their famous retreat, under Xenophon, were the motives of his invading Asia.

(b) παρέλαβον.] *I received* them; that is, upon submission; not *cepi, I took* them, as the other translation has it.

(c) πρὸς.] "Πρὸς Comparationi etiam inservit, potestque "alicubi reddi *præ*, ut *Plat.* Ep. vii. Τὰ δὲ ἄλλα σμικρὰ ἂν "εἴη πρὸς ταῦτα. Et *Herodot.* Μή με κατανόῃς πρὸς λιθίνας "Πυραμίδας: Ne me contemnas *præ* Pyramidibus lapideis." Steph.

(d) κάνδυν.] χιτῶνα Περσικὸν στρατιωτικόν. Bourd.

ἐπῄνεσα μόνον ἀκούσας, ὅτι ἀπέσχου τῆς τοῦ Δαρείου γυναικὸς καλῆς οὔσης, καὶ τῆς μητρὸς αὐτοῦ, καὶ τῶν θυγατέρων ἐπεμελήθης. Βασιλικὰ γὰρ ταῦτα. ᾿ΑΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὦ πάτερ, οὐκ ἐπαινεῖς, καὶ τὸ ἐν (a) Ὀξυδράκαις πρῶτον καθάλασθαι εἰς τὸ ἐντὸς τοῦ τείχους, καὶ τοσαῦτα λαβεῖν τραύματα; ΦΙΛ. Οὐκ ἐπαινῶ τοῦτο, ὦ ᾿Αλέξανδρε· οὐχ ὅτι μὴ καλὸν εἶναι οἴμαι καὶ τιτρώσκεσθαί ποτε τὸν βασιλέα, καὶ προκινδυνεύειν τοῦ στρατοῦ, ἀλλ᾿ ὅτι σοὶ τοιοῦτο ἥκιστα συνέφερε. Θεὸς γὰρ εἶναι δοκῶν, εἴποτε τρωθείης, καὶ βλέποιέν σε φοράδην τοῦ πολέμου ἐκκομιζόμενον, αἵματι ῥεόμενον, οἰμώζοντα ἐπὶ τῷ τραύματι, ταῦτα γέλως ἦν τοῖς ὁρῶσι καὶ ὁ Ἄμμων γόης, καὶ ψευδόμαντις ἠλέγχετο, καὶ οἱ προφῆται κόλακες. Ἢ τίς οὐκ ἂν ἐγέλασεν ὁρῶν τὸν τοῦ Διὸς υἱὸν λειποψυχοῦντα, δεόμενον τῶν ἰατρῶν βοηθεῖν; Νῦν μὲν γὰρ ὁπότε ἤδη τέθνηκας, οὐκ οἴει πολλοὺς εἶναι τοὺς τὴν προσποίησιν ἐκείνην ἐπικερτομοῦντας, ὁρῶντας τὸν νεκρὸν τοῦ Θεοῦ ἐκτάδην κείμενον, μυδῶντα ἤδη καὶ ἐξῳδηκότα, κατὰ νόμον σωμάτων ἁπάντων; Ἄλλως τε, καὶ τὸ χρήσιμον, ὃ ἔφης, ᾿Αλέξανδρε, τὸ διὰ τοῦτο κρατεῖν ῥᾳδίως, πολύ σε τῆς δόξης ἀφῄρει τῶν κατορθουμένων. (b) Πᾶν γὰρ ἐδόκει ἐνδεὲς, ὑπὸ Θεοῦ γίνεσθαι δοκοῦν. ᾿ΑΛΕΞ. Οὐ ταῦτα φρονοῦσιν οἱ ἄνθρωποι περὶ ἐμοῦ, ἀλλ᾿ Ἡρακλεῖ καὶ Διονύσῳ ἐνάμιλλον τιθέασί με. Καίτοι τὴν Ἄορνον ἐκείνην, οὐθ᾿ ἑτέρου ἐκείνων λαβόντος, ἐγὼ μόνος ἐχειρωσάμην. ΦΙΛ. Ὁρᾷς ὅτι ταῦτα ὡς υἱὸς Ἄμμωνος λέγεις, ὃς Ἡρακλεῖ καὶ Διονύσῳ παραβάλλεις σεαυτὸν, καὶ οὐκ αἰσχύνῃ, ὦ ᾿Αλέξανδρε, οὐδὲ τὸν τῦφον ἀπομαθήσῃ, καὶ γνώσῃ σεαυτὸν, καὶ συνήσεις ἤδη νεκρὸς ὤν;

(a) Ὀξυδράκαις.] Not "the name of a city, as is generally imagined, but the name of an Indian people."

(b) Πᾶν γὰρ, &c.] "For every exploit of yours seemed to fall short, as far as it appeared to be performed by a God.

ΔΙΑΛ. κϛ'. Ἀχιλλέως καὶ Ἀντιλόχου.

Homer ridiculed, for making the other world a worse state than the present, in the following verses spoken by Achilles to Ulysses, when he (Ulysses) went alive to hell, to consult Tiresias the prophet, in Odyss. xi.

Βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ
Ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη,
Ἢ πᾶσι νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

ἈΝΤ.—Οἷα πρώην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσέα σοι εἴρηται περὶ τοῦ θανάτου, ὡς ἀγεννῆ καὶ ἀνάξια τοῖν διδασκάλοιν ἀμφοῖν, Χείρωνός τε καὶ Φοίνικος. Ἠκροώμην γὰρ ὁπότε ἔφης βούλεσθαι ἐπάρουρος ὤν, θητεύειν παρά τινι τῶν ἀκλήρων, ᾧ μὴ βίοτος πολὺς εἴη, μᾶλλον ἢ πάντων ἀνάσσειν τῶν νεκρῶν. Ταῦτα μὲν οὖν ἀγεννῆ τινα Φρύγα, δειλόν, καὶ πέρα τοῦ καλῶς ἔχοντος φιλόζωον ἴσως ἐχρῆν λέγειν· τὸν Πηλέως δὲ υἱὸν τὸν φιλοκινδυνότατον ἡρώων ἁπάντων, ταπεινὰ οὕτω περὶ αὑτοῦ διανοεῖσθαι, πολλὴ αἰσχύνη, καὶ ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ· ὅς, ἐξὸν ἀκλεῶς ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν, ἑκὼν προείλου τὸν μετὰ τῆς ἀγαθῆς δόξης θάνατον. ΑΧΙΛ. Ὦ παῖ Νέστορος, ἀλλὰ τότε μὲν ἄπειρος ἔτι τῶν ἐνταῦθα ὤν, καὶ τὸ βέλτιον ἐκείνων ὁπότερον ἦν ἀγνοῶν, τὸ δύστηνον ἐκεῖνο δοξάριον προετίμων τοῦ βίου. Νῦν δὲ συνίημι ἤδη, ὡς ἐκείνη μὲν ἀνωφελής, καὶ εἰ (a) ὅτι μάλιστα οἱ ἄνω ῥαψῳδήσουσι· μετὰ νεκρῶν δὲ ὁμοτιμία. Καὶ οὔτε τὸ κάλλος ἐκεῖνο, ὦ Ἀντίλοχε, οὔτε ἡ ἰσχὺς πάρεστιν· ἀλλὰ κείμεθα ἅπαντες ὑπὸ τῷ αὐτῷ ζόφῳ ὅμοιοι, καὶ κατ' οὐδὲν ἀλλήλων διαφέροντες. Καὶ οὔτε οἱ τῶν Τρώων νεκροὶ δεδίασί με, οὔτε οἱ τῶν Ἀχαιῶν θεραπεύουσιν· ἰσηγορία δὲ ἀκριβής, καὶ νεκρὸς ὅμοιος, ὁ μὲν κακός, ἠδὲ καὶ ἐσθλός. Ταῦτά με ἀνιᾷ καὶ ἄχθομαι, ὅτι μὴ θητεύω ζῶν. ἈΝΤ. Ὅμως τί οὖν ἄν τις πάθοι, ὦ Ἀχιλλεῦ; Ταῦτα γὰρ ἔδοξε τῇ φύσει, πάντως ἀποθνήσκειν ἅπαντας. Ὥστε χρὴ ἐμμένειν τῷ νόμῳ, καὶ μὴ ἀνιᾶσθαι τοῖς διατεταγμένοις. Ἄλλως τε, ὁρᾷς τῶν ἑταίρων ὅσοι περί σε ἐσμὲν οἵδε; Μετὰ μικρὸν δὲ καὶ Ὀδυσσεὺς ἀφίξεται

(a) ὅτι.] Perperam in omnibus libris excusis scribitur εἰ καὶ ὅ, τι μάλιστα, cum sit scribendum ὅτι μάλιστα, "maximè," ut dicitur ὅτι τάχιστα, "celerrimè." Grævius.

(a) πάντως. Φέρει δὲ παραμυθίαν καὶ ἡ κοινωνία τοῦ πράγματος, καὶ τὸ μὴ μόνον αὐτὸν πεπονθέναι. Ὁρᾷς τὸν Ἡρακλέα, καὶ τὸν Μελέαγρον, καὶ ἄλλους θαυμαστοὺς ἄνδρας, οἳ, οὐκ ἂν οἶμαι. δέξαιντο ἀνελθεῖν, εἴτις αὐτοὺς ἀναπέμψειε θητεύσοντας ἀκλήροις καὶ ἀβίοις ἀνδράσιν; ʼΑΧΙΛ. Ἑταιρικὴ μὲν ἡ παραίνεσις. Ἐμὲ δὲ οὐκ οἶδ᾽ ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιᾷ, οἶμαι, δὲ καὶ ὑμῶν ἕκαστον. Εἰ δὲ μὴ ὁμολογεῖτε, ταύτῃ χείρους ἐστὲ, καθ᾽ ἡσυχίαν αὐτὸ πάσχοντες. ʼΑΝΤ. Οὐκ· ἀλλ᾽ ἀμείνους, ὦ Ἀχιλλεῦ. Τὸ γὰρ ἀνωφελὲς τοῦ λέγειν ὁρῶμεν. Σιωπᾷν γὰρ, καὶ φέρειν, καὶ ἀνέχεσθαι, δέδοκται ἡμῖν, μὴ καὶ γέλωτα ὄφλωμεν, ὥσπερ σὺ, τοιαῦτα εὐχόμενοι.

(a) πάντως.] *For good and all*, when *dead* ; and not, as he lately came, *alive*, and to return again to life.

ΔΙΑΛ. κϛʹ. Μενίππου καὶ Ταντάλου.

The absurdity of Tantalus's punishment.

ΜΕΝ.—Τί κλαίεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρῃ, ἐπὶ τῇ λίμνῃ ἑστώς; ΤΑΝΤ. Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίψους. ΜΕΝ. Οὕτως ἀργὸς εἶ, ὡς μὴ ἐπικύψας πιεῖν, ἢ καὶ νὴ Δί᾽ ἀρυσάμενος κοίλῃ τῇ χειρί; ΤΑΝΤ. Οὐδὲν ὄφελος εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ ὕδωρ, ἐπειδὰν προσιόντα αἴσθηταί με. Ἢν δέ ποτε καὶ ἀρύσαιμι, καὶ προσενέγκω τῷ στόματι, οὐ φθάνω βρέξας ἄκρον τὸ χεῖλος καὶ διὰ τῶν δακτύλων διαῤῥυὲν, οὐκ οἶδ᾽ ὅπως αὖθις ἀπολείπει ξηρὰν τὴν χεῖρά μου. ΜΕΝ. Τεράστιόν τι πάσχεις, ὦ Τάνταλε. Ἀτὰρ εἰπέ μοι, τί γὰρ δέῃ τοῦ πιεῖν; οὐ γὰρ σῶμα ἔχεις· ἀλλ᾽ ἐκεῖνο μὲν ἐν Λυδίᾳ που τέθαπται, ὅπερ καὶ πεινῇν καὶ διψῇν ἐδύνατο· σὺ δὲ ἡ ψυχὴ πῶς ἂν ἔτι ἢ διψώης, ἢ πίνοις; ΤΑΝΤ. Τοῦτ᾽ αὐτὸ ἡ κόλασίς ἐστι, τὸ διψῇν μου τὴν ψυχὴν ὡς σῶμα οὖσαν. ΜΕΝ. Ἀλλὰ τοῦτο μὲν οὕτω πιστεύσωμεν, ἐπεὶ φὴς τῷ δίψει κολάζεσθαι. Τί δ᾽ οὖν σοι τὸ δεινὸν ἔσται; ἢ δέδιας μὴ ἐνδείᾳ τοῦ ποτοῦ ἀποθάνῃς; οὐχ ὁρῶ γὰρ ἄλλον μετὰ τοῦτον ᾅδην, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον. ΤΑΝΤ. Ὀρθῶς μὲν λέγεις. Καὶ τοῦτο δ᾽ οὖν μέρος τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δεόμενον. ΜΕΝ. Ληρεῖς, ὦ

Τάνταλε· καὶ ὡς ἀληθῶς ποτοῦ δεῖσθαι δοκεῖς, ἀκράτου γε ἐλλεβόρου, νὴ Δία· ὅστις τοὐναντίον τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις πέπονθας, οὐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος. ΤΑΝΤ. Οὐδὲ τὸν ἐλλέβορον, ὦ Μένιππε, ἀναίνομαι πιεῖν· γένοιτό μοι μόνον. ΜΕΝ. Θάῤῥει, ὦ Τάνταλε. Εὖ ἴσθι, ὡς οὔτε σὺ, οὔτε ἄλλος πίεται τῶν νεκρῶν· ἀδύνατον γάρ. Καίτοι οὐ πάντες, ὥσπερ σὺ, ἐκ καταδίκης διψῶσι, τοῦ ὕδατος αὐτοὺς οὐχ ὑπομένοντος.

ΔΙΑΛ. κγʹ. Μενίππου καὶ Αἰακοῦ.

Menippus sees the curiosities in hell, and makes his remarks upon them. He is waited upon by one of the judges.

ΜΕΝ.—Πρὸς τοῦ Πλούτωνος, ὦ Αἰακὲ, περιήγησαί μοι τὰ ἐν ᾅδου πάντα. ΑΙΑΚ. Οὐ ῥᾴδιον, ὦ Μένιππε, ἅπαντα. Ὅσα μέντοι κεφαλαιώδη, μάνθανε. Οὑτοσὶ μὲν ὅτι Κέρβερός ἐστιν οἶσθα· καὶ τὸν πορθμέα τοῦτον, ὅς σε διεπέρασε, καὶ τὴν λίμνην, καὶ τὸν Πυριφλεγέθοντα ἤδη ἑώρακας εἰσιών. ΜΕΝ. Οἶδα ταῦτα, καὶ σὲ, ὅτι πυλωρεῖς. Καὶ τὸν βασιλέα εἶδον, καὶ τὰς Ἐριννῦς. Τοὺς δ' ἀνθρώπους μοι τοὺς πάλαι δεῖξον, καὶ μάλιστα τοὺς ἐπισήμους αὐτῶν. ΑΙΑΚ. Οὗτος μὲν Ἀγαμέμνων· οὗτος δ' Ἀχιλλεύς· οὗτος δὲ Ἰδομενεὺς πλησίον. Ἔπειτα Ὀδυσσεὺς, εἶτα Αἴας, καὶ Διομήδης, καὶ οἱ ἄριστοι τῶν Ἑλλήνων. ΜΕΝ. Βαβαὶ, Ὅμηρε, οἷά σοι τῶν ῥαψῳδιῶν τὰ κεφάλαια χαμαὶ ἔῤῥιπται, ἄγνωστα, καὶ ἄμορφα, κόνις πάντα, καὶ λῆρος πολὺς, (a) ἀμενηνὰ ὡς ἀληθῶς κάρηνα. Οὗτος δὲ, ὦ Αἰακὲ, τίς ἐστι; ΑΙΑΚ. Κῦρός ἐστιν. Οὗτος δὲ Κροῖσος· ὁ δ' ὑπὲρ αὐτὸν Σαρδανάπαλος· ὁ δ' ὑπὲρ τούτους, Μίδας· ἐκεῖνος δὲ Ξέρξης. ΜΕΝ. Εἶτά σε, ὦ κάθαρμα, ἡ Ἑλλὰς ἔφριττε ζευγνύντα μὲν τὸν Ἑλλήσποντον, (b) διὰ δὲ τῶν ὀρῶν πλεῖν ἐπιθυμοῦντα;—(c) Οἷος δὲ καὶ

(a) ἀμενηνά.] Πάντες δ' εἰσὶν ὁμῶς νεκύων ἀμενηνὰ κάρηνα. Hom.

(b) διὰ δὲ τῶν ὀρῶν.] After Xerxes had invaded Greece, with an army (as Justin relates) of ten hundred thousand men, he cut a channel across the neck of the peninsula, upon which mount Athos stands, in Macedonia, that he might have it to say, he sailed over, or through, mountains.

(c) Οἷος.] *What a vile wretch.*

ὁ Κροῖσός ἐστι; Τὸν Σαρδανάπαλον δὲ, ὦ Αἰακὲ, πατάξαι μοι κατὰ κόρρης ἐπίτρεψον. ʼΑΙΑΚ. Μηδαμῶς· διαθρύψεις γὰρ αὐτοῦ τὸ κρανίον γυναικεῖον ὄν. ΜΕΝ. Οὐκοῦν ἀλλὰ προσπτύξομαί γε πάντως ἀνδρογύνῳ ὄντι. ʼΑΙΑΚ. Βούλει δέ σοι ἐπιδείξω καὶ τοὺς σοφούς; ΜΕΝ. Νὴ Δία γε. ʼΑΙΑΚ. Πρῶτος οὗτός σοι ὁ Πυθαγόρας ἐστί. ΜΕΝ. Χαῖρε, ὦ (a) Εὔφορβε, (b) ἢ Ἄπολλον, ἢ ὅ, τι ἂν ἐθέλῃς. ΠΥΘ. Νὴ, καὶ σύ γε, ὦ Μένιππε. ΜΕΝ. Οὐκ ἔτι (c) χρυσοῦς ὁ μηρός ἐστί σοι; ΠΥΘ. Οὐ γάρ. Ἀλλὰ φέρε ἴδω, εἴ τι σοι ἐδώδιμον

(a) Εὔφορβε.] Pythagoras held that the souls of men, after a certain time spent in hell, returned to life again, and passed into a new set of bodies. As a proof of this, he affirmed that he himself had been Euphorbus, at the siege of Troy; and, to prove it, said he knew the shield of that warrior, which he saw hung up in one of the Grecian temples.

(b) ἢ Ἄπολλον.] He was of so beautiful a person, that his scholars used to call him the Hyperborean Apollo. Diog. Laert. Lib. viii. Segm. 2. Lucian calls him by these names, in derision of his vanity, in having endeavoured to pass for these persons. But it was not so much vanity, as a sort of pious fraud in him; because he thereby proposed the reformation of men; as will appear by the next note. This shews us the necessity there was of a real Divine Reformer.

(c) χρυσοῦς ὁ μηρός.] Ælian says that Pythagoras shewed his golden thigh, at the public games of Crotona; and that he was seen, that very day, at Metapontum, another city of Italy. Apollonius, too, relates the same facts; but neither gives us any account of the grounds of this fable of his golden thigh. See Ælian. Lib. ii. cap. 26. and Apollon. de Mirabil.

If I may guess at the foundation of all these strange things, I should be apt to think that, as Pythagoras was engaged in reforming the Crotonians and Metapontines, two cities entirely sunk in luxury and debauchery, the better to enforce his new laws, and to give them an extraordinary sanction, he contrived to pass for a very wonderful person, or, rather, something more than man. His great skill in mathematics, too, by which he passed with some for a conjuror, might have contributed to establish this notion of him.

ἢ πήρα ἔχει. MEN. Κυάμους, ὦ 'γαθέ. Ὥστε (a) οὐ τοῦτό σοι ἐδώδιμον. ΠΥΘ. Δὸς μόνον· ἄλλα παρὰ νεκροῖς (b) δόγματα. Ἔμαθον γὰρ, ὡς οὐδὲν ἴσον κύαμοι καὶ (c) κεφαλαὶ τοκήων ἐνθάδε.

(a) οὐ τοῦτό σοι ἐδώδιμον.] Pythagoras did not allow the eating of any living creature, but would have men live upon all wholesome vegetables, except beans. Many fabulous reasons are given for his forbidding the eating of these: such as, that they resemble the human parts of generation: that their stalks are like the gates of hell, because they have a thorough passage, or one continued tube within them: that, if you expose them, boiled, for a certain number of nights, to the moon, they will turn to blood. Diog. Laërt. in Pythag. and Lucian in Βιῶν Πρᾶσ. But the true reason, probably, was that given by Cicero: "Ex quo "etiam Pythagoricis interdictum putatur, ne Fabâ vesce-"rentur, quòd habet inflationem magnam is cibus, tran-"quillitati mentis, vera quærenti, contrariam." Lib. de Divinat. Several also are of opinion that, under Pythagoras's precept, about beans, was couched advice to his scholars, that they should not endeavour to become Κυαμεύται, *Fabis electi* (for it was usual to elect magistrates with beans); that is, that they should not subject themselves to the evils of ambition. See Xen. Apomn. Demosth. Scholiast in Orat. cont. Timocrat. & Plut. Puer. Educat.

(b) δόγματα.] *The opinions* of the Philosophers were, peculiarly, so called.

(c) κεφαλαὶ τοκήων.] Κεφαλὴ, as Stephanus shews, hath been used as a term in anatomy, signifying the *extremity* of a bone, or other part. "Item (says he) superior in "testiculo pars κεφαλὴ ὀρχέως dicitur, inferior πυθμήν."— Now, as there is no account, at least that I can find, that Pythagoras thought beans more like the parts of generation of parents than those of children, but that they resembled such parts in general, I am apt to think that Lucian must have writ it κεφαλαὶ ὀρχήων. For, where has κεφαλὴ, by itself, ever signified *testiculus*? And, if it had, why should Lucian alter, or limit, the doctrine of Pythagoras, who forbade the eating of beans, not because they resembled the parts of generation in parents only, but

ΑΙΑΚ. Οὗτος δὲ Σόλων ὁ Ἐξηκεστίδου, καὶ Θαλῆς ἐκεῖνος· καὶ παρ' αὐτοὺς, Πιττακὸς, καὶ οἱ ἄλλοι· (a) Ἑπτὰ δὲ πάντες εἰσὶν, ὡς ὁρᾷς. MEN. Ἄλυποι οὗτοι, ὦ Αἰακὲ, μόνοι, καὶ φαιδροὶ τῶν ἄλλων. Ὁ δὲ σποδοῦ πλέως, ὥσπερ ἐγκρυφίας ἄρτος, ὁ ταῖς φλυκταίναις ὅλος (b) ἐξηνθηκὼς, τίς ἐστιν; ΑΙΑΚ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθος ἀπὸ τῆς Αἴτνης παρών. MEN. Ὦ (c) χαλκόπου βέλτιστε, τί παθὼν σεαυτὸν ἐς τοὺς (d) κρατῆρας ἐνέβαλες; ΕΜΠ. (e) Μελαγχολία τις, ὦ Μένιππε. MEN. Οὐ μὰ Δία, ἀλλὰ κενοδοξία, καὶ τῦφος, καὶ πολλὴ (f) κόρυζα. Ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπῖσιν οὐκ ἄξιον ὄντα. Πλὴν ἀλλ' οὐδέν σε τὸ σόφισμα ὤνησεν· ἐφωράθης γὰρ τεθνεώς.—Ὁ Σωκράτης δὲ, ὦ Αἰακὲ, ποῦ ποτε ἄρα ἐστί; ΑΙΑΚ. Μετὰ Νέστορος καὶ (g) Παλαμήδους ἐκεῖνος ληρεῖ τά

those in all human, or perhaps, living, creatures? Τοκήων is put for τοκέων, Ionice.

(a) Ἑπτά.] *The seven wise men of Greece.* The four, not mentioned here, were Chilo, Bias, Periander, king of Corinth, and Cleobulus.

(b) ἐξηνθηκώς.] *Who-hath-broke-out* with blisters. A metaphor, from the *breaking out* or *budding* of trees or flowers.

(c) χαλκόπου] See your dictionary, for Empedocles.

(d) κρατῆρας.] Κρατὴρ, properly, signifies *a cup.* The caverns of the burning mount Ætna were, in Greek, called Κρατῆρες.

(e) Μελαγχόλια τις.] After Menippus had asked, τί παθών, it is odd that Empedocles should answer in this nominative case. But, perhaps, it is natural, in a cursory discourse, not to be, upon all occasions, so very exact as to answer, directly, in the case of the question: or, perhaps, the speaker, here, meant to say, Μελαγχολία τις ἦ. "It was some madness."

(f) κόρυζα.] Stephanus shews, from Galen, that all the old physicians used to call, τὸ διὰ τῶν ῥίνων ἐκκρινόμενον ὑγρὸν λεπτὸν, *the thin fluid secreted through the nostrils* by the name of κόρυζα. We often see madmen and idiots troubled with this defluxion; whence we call them *drivellers*; and hence, I suppose, the Greeks gave the name of κόρυζα, or *drivelling*, to madness.

(g) Παλαμήδους.] Socrates, upon his trial, spoke thus to the Athenian judges: "If death be but a journey hence to

πολλά. MEN. Ὅμως ἐβελόμεν ἰδεῖν αὐτὸν, εἴπε ἐνθάδε ἐςίν. AIAK. Ὁρᾷς τὸν φαλακρόν; MEN. Ἅπαντες φαλακροί εἰσιν· ὥςε πάντων ἂν εἴη τῦτο τὸ γνώρισμα. AIAK. Τὸν σιμὸν λέγω. MEN. Καὶ τῦθ' ὅμοιον· σιμοὶ γὰρ ἅπαντες. ΣΩΚΡ. Ἐμὲ ζητεῖς, ὦ Μένιππε; MEN. Καὶ μάλα, ὦ Σώκρατες. ΣΩΚΡ. Τί τὰ ἐν Ἀθήναις; MEN. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγεσι. Καὶ τά γε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλόσοφοι μάλα (a) πολλοί. Τὰ δ' ἄλλα ἑώρακας, οἶμαι, οἷος ἧκε παρὰ σοὶ (b) Ἀρίςιππος, καὶ Πλάτων αὐτός· ὁ μὲν ἀποπνέων μύρε, ὁ δὲ τὲς ἐν Σικελίᾳ τυράννες (c) θεραπεύειν ἐκμαθών. ΣΩΚΡ.

"another place, and it be true, what is reported, that all "who died are there, what greater good, judges, can befall "a man, than there to converse with those just judges, "Minos, Æacus, and Rhadamanthus, and with Pala-"medes, or Ajax, or any other who hath died by an un-"just judgment?" Plat. in Apolog.

I think it somewhat probable, then, that Lucian, here, placing Socrates in the particular company of Nestor, a righteous man, and of Palamedes, who had suffered by a false accusation, is a kind of a gibe upon the above passage in Plato; as if he made Æacus (when Menippus had asked him for Socrates) to say, "O! yonder he is, to be "sure, comforting himself with Nestor and Palamedes, his "fellow-sufferers, whose company he so much longed for."

(a) πολλοί.] Immediately after this πολλοί, the *MS* goes on thus: ΣΩΚΡ. Μάλα πολλὲς ἑώρακα. MEN. Ἀλλ' ἑώρακας, οἶμαι, οἷος ἧ παρὰ σοί Ἀρίςιππος, καὶ Πλάτων αὐτὸς; ὁ μὲν, &c. *Græv.*

(b) Ἀρίςιππος.] This philosopher (if he deserves that name) held that the gross pleasures of the body were the *summum bonum*.

(c) θεραπεύειν ἐκμαθών.] Plato went thrice to Sicily. First, to see the wonders of the burning Ætna; at which time he incurred the displeasure of the tyrant Dionysius the elder, by telling him that his words τυῤῥαννιῶσιν, *savoured of tyranny*; for which he would have been put to death, but for the generous and humane Dion, brother-in-law to the tyrant. His second expedition was to take possession of some lands promised him by Dionysius the younger, in which he was to make an experiment of that

Περὶ ἐμοῦ δὲ τί φρονοῦσιν; MEN. *Εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος εἶ τάγε τοιαῦτα. Πάντες οὖν σε θαυμάσιον οἴονται ἄνδρα γεγενῆσθαι, καὶ πάντα ἐγνωκέναι* (a) *ταῦτα, (δεῖ γὰρ, οἶμαι, τἀληθὲς λέγειν) οὐδὲν εἰδότα.* ΣΩΚΡ. (b) *Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτούς· οἱ δὲ, εἰρωνείαν, ᾤοντο τὸ πρᾶγμα εἶναι.* MEN. *Τίνες δὲ οὗτοί εἰσιν οἱ περὶ σέ;* ΣΩΚΡ. *Χαρμίδης, ὦ Μένιππε, καὶ Φαῖδρος, καὶ ὁ τοῦ Κλεινίου.* MEN. *Εὖγε, Σώκρατες, ὅτι κἀνταῦθα μέτει τὴν σεαυτοῦ τέχνην, καὶ οὐκ ὀλιγωρεῖς τῶν καλῶν.* ΣΩΚΡ. *Τί γὰρ ἂν ἄλλο ἥδιον πράττοιμι; Ἀλλὰ πλησίον ἡμῶν κατάκεισο, εἰ δοκεῖ.* MEN. *Οὐ, μὰ Δί', ἐπὶ τὸν Κροῖσον γὰρ καὶ Σαρδανάπαλον ἄπειμι, πλησίον οἰκήσων αὐτῶν. Ἔοικα γοῦν οὐκ ὀλίγα γελάσεσθαι, οἰμωζόντων ἀκούων.* ΑΙΑΚ. *Κἀγὼ ἤδη ἄπειμι, μὴ καί τις ἡμᾶς νεκρῶν λάθῃ διαφυγών. Τὰ πολλὰ δ' εἰσαῦθις ὄψει, ὦ Μένιππε.* MEN. *Ἄπιθι. Καὶ ταυτὶ γὰρ ἱκανά, ὦ Αἰακέ.*

famous form of government which he hath left us in his works: but Dionysius broke his word with him: upon which, it was thought, he put Dion and Theotas upon dethroning him. It is, at least, certain, that he was obliged to a letter, which the philosopher Archytas wrote to Dionysius, in his favour, for his escape from Sicily and this second tyrant. The third time he went to make up matters between Dion, then much suspected at court, and Dionysius, who still had a veneration for Plato: but, failing in this, he soon returned home. Diogenes Laërtius, Lib. iii. S. 18, in substance, gives us the above account; in which we see rather the contrary of any servile attendance upon the tyrants of Sicily; so that Lucian, here, probably, takes an injurious and saucy liberty with the divine Plato's character.

(a) *ταῦτα.*] *These things,* which we now see, here in hell. Socrates was wont to say, that a dæmon or genius signified, beforehand, to him, what was to come: *Ἔλεγε δὲ καὶ προσημαίνειν τὸ δαιμόνιον τὰ μέλλοντα αὐτῷ.* Diog. Laërt. Lib. ii. Seg. 32. Which notion is what Menippus, here, pretends to ridicule.

(b) *Καὶ αὐτὸς ἔφασκον.*] The Delphian oracle pronounced Socrates, the wisest of men: which, after much enquiry, he himself discovered to be true, in this respect only, that he alone found out that he knew nothing. And this he often declared. See Plat. in Apolog.

ΔΙΑΛ. κδ'. Μενίππου καὶ Κερβέρου.

Lucian's death of Socrates.

MEN.—Ὦ Κέρβερε, (συγγενὴς γάρ εἰμί σοι, κύων καὶ αὐτὸς ὤν) εἰπέ μοι πρὸς τῆς Στυγὸς, οἷος ἦν ὁ Σωκράτης, ὁπότε κατῄει πρὸς ὑμᾶς. Εἰκὸς δέ σε θεὸν ὄντα, μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπικῶς φθέγγεσθαι, ὁπότ' ἐθέλοις. ΚΕΡΒ. Πόῤῥωθεν μὲν, ὦ Μένιππε, παντάπασιν ἐδόκει ἀτρέπτῳ προσώπῳ προσιέναι, καὶ οὐ πάνυ δεδιέναι τὸν θάνατον δοκῶν, καὶ τοῦτ' ἐμφῆναι (a) τοῖς ἔξω τοῦ στομίου ἑστῶσιν ἐθέλων. Ἐπεὶ δὲ κατέκυψεν εἴσω τοῦ χάσματος, καὶ εἶδε τὸν ζόφον, κἀγὼ ἔτι διαμέλλοντα αὐτὸν (b) δακὼν τῷ κωνείῳ, κατέσπασα τοῦ ποδὸς, ὥσπερ τὰ βρέφη (c) ἐκώκυε, καὶ τὰ ἑαυτοῦ παιδία ὠδύρετο,

(a) τοῖς ἔξω.] *To the world.*

(b) κωνείῳ δακών.] The representing Socrates lingering in great fear, at the entrance of hell, till Cerberus comes and drags him down by the foot, is a natural allegory, signifying that Socrates was very loth to quit this life, and did still put off his departure, till, at length, death seized him fast, and hauled him away, in spite of him. Yet, I cannot but think that Cerberus breaks through this allegory, when, in his private capacity of a dog, he says, he bit Socrates with hemlock; for this seems strained and unnatural. However, it is reconcileable to sense, by taking Cerberus, when he says, κωνείῳ δακών, for death; because death may, indeed, be naturally said to seize Socrates κωνείῳ, with the hemlock, or the juice of hemlock, which was the poison he had drank. Κώνειον is reckoned to be rather a sort of plant, like our hemlock.

(c) ἐκώκυε.] I know no account of Socrates's death of near such authority as that given by his scholar Plato; in which that philosopher appears with such intire resignation, exalted courage, and majesty of reason, that I think Lucian (who also could not possibly have a better account) a most affected, injurious, and envious traducer, for treating his character with this indignity. His dying, as he did, seems a strong argument that he was (as some eminent Christians allow him to be) inspired: for scarce any thing,

ϗ παντοῖος ἐγένετο. MEN. Οὐκοῦν σοφιστὴς ὁ ἄνθρωπος ὤν, ϗ οὐκ ἀληθῶς κατεφρόνει τοῦ πράγματος; KEPB. Οὔκ. Ἀλλ' ἐπείπερ ἀναγκαῖον αὐτὸ ἑώρα, κατεθρασύνετο, ὡς δῆθεν οὐκ ἄκων πεισόμενος, ὃ πάντως ἔδει παθεῖν, ὡς θαυμάσωνται οἱ θεαταί. Καὶ ὅλως, περὶ πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τοῦ στομίου τολμηροί, ϗ ἀνδρεῖοι, τὰ δ' ἔνδοθεν, (a) ἔλεγχος ἀκριβής. MEN. Ἐγὼ δὲ πῶς σοί κατεληλυθέναι ἔδοξα; KEPB. Μόνος, ὦ Μένιππε, ἀξίως τοῦ γένους, ϗ Διογένης πρὸ σοῦ· ὅτι μὴ ἀναγκαζόμενοι ἐσῄειτε, μηδ' ὠθούμενοι, ἀλλ' ἐθελούσιοι, γελῶντες, οἰμώζειν παραγγείλαντες ἅπασιν.

less than the constancy, cheerfulness, and hopes, of a martyr, appears in his behaviour.

(a) ἔλεγχος.] This word, in the masculine gender, as here, signifies *a proof;* in the neuter, *a scoundrel.*

ΔΙΑΛ. κϐ'. Χάρωνος ϗ Μενίππου.

A scuffle between Charon and Menippus, about the ναῦλον, or ferry-piece.

ΧΑΡ.—Ἀπόδος, ὦ κατάρατε, τὰ πορθμία. MEN. Βόα, εἰ τοῦτό σοι ἥδιον, ὦ Χάρων. ΧΑΡ. Ἀπόδος, φημί, ἀνθ' ὧν σε διεπορθμευσάμην. MEN. Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος. ΧΑΡ. Ἔστι δέ τις ὀβολὸν μὴ ἔχων; MEN. Εἰ μὲν ϗ ἄλλος τις, οὐκ οἶδα· ἐγὼ δέ, οὐκ ἔχω. ΧΑΡ. Καὶ μὴν ἄγξω σε νὴ τὸν Πλούτωνα, ὦ μιαρέ, ἢν μὴ ἀποδῷς. MEN. Κἀγὼ τῷ ξύλῳ (b) σοῦ πατάξας, διαλύσω τὸ κρανίον. ΧΑΡ. (c) Μάτην οὖν ἔσῃ πεπλευκὼς τοσοῦτον πλοῦν;

(b) σοῦ.] *MS. Græv.*

(c) Μάτην, &c.] *Grævius* says, the sense here is, "Then "you shall, to no purpose, have made this so great a pas- "sage, since you have not brought your ferry-penny." As if (I suppose) even his having gotten over should still not avail him.

ΜΕΝ. Ὁ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὅς με παρέδωκέ σοι. ΕΡΜ. Νὴ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερεκτίνειν τῶν νεκρῶν. ΧΑΡ. Οὐκ ἀποστήσομαί σου. ΜΕΝ. Τούτου γε ἕνεκα νεωλκήσας τὸ πορθμεῖον, παράμενε· πλὴν ἀλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβοις; ΧΑΡ. Σὺ δ' οὐκ ᾔδεις ὡς κομίζειν δέον; ΜΕΝ. Ἤδειν μέν, οὐκ εἶχον δέ. Τί οὖν; Ἐχρῆν διὰ τοῦτο μὴ ἀποθανεῖν; ΧΑΡ. Μόνος οὖν αὐχήσεις προῖκα πεπλευκέναι; ΜΕΝ. Οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ ἤντλησα, καὶ τῆς κώπης ἐπελαβόμην, καὶ οὐκ ἔκλαιον μόνος τῶν ἄλλων ἐπιβατῶν. ΧΑΡ. Οὐδὲν ταῦτα πρὸς τὰ πορθμία. Τὸν ὀβολὸν ἀποδοῦναί σε δεῖ· οὐ γὰρ θέμις ἄλλως γενέσθαι. ΜΕΝ. Οὐκοῦν ἀπάγαγέ με αὖθις ἐς τὸν βίον. ΧΑΡ. Χαρίεν λέγεις, ἵνα καὶ πληγὰς ἐπὶ τούτῳ παρὰ τοῦ Αἰακοῦ προσλάβω. ΜΕΝ. Μὴ ἐνόχλει οὖν. ΧΑΡ. Δεῖξον τί ἐν τῇ πήρᾳ ἔχεις. ΜΕΝ. (a) Θέρμους, εἰ θέλεις, καὶ τῆς Ἑκάτης τὸ δεῖπνον. ΧΑΡ. Πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἤγαγες; Οἷα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν, τῶν ἐπιβατῶν ἁπάντων καταγελῶν, καὶ ἐπισκώπτων, καὶ μόνος ᾄδων, οἰμωζόντων ἐκείνων; ΕΡΜ. Ἀγνοεῖς, ὦ Χάρων, ὁποῖον ἄνδρα διεπόρθμευσας; ἐλεύθερον ἀκριβῶς, κοὐδενὸς αὐτῷ μέλει. Οὗτός ἐστιν ὁ Μένιππος. ΧΑΡ. Καὶ μὴν ἄν σε λάβω ποτέ. ΜΕΝ. Ἂν λάβῃς, ὦ βέλτιστε—δὶς δὲ οὐκ ἂν λάβοις.

But, a friend thinks that this interpretation of *Grævius* enfeebles the sentiment, and is unnatural, and that the true sense certainly is: "And so you shall have made so great "a voyage *gratis*." Which is the received sense.

(a) Θέρμους, &c.] See the notes upon the 8th dialogue.

ΔΙΑΛ. κϛʹ. Διογένους καὶ Μαυσώλου.

The vanity of Mausolus's monument, which was one of the seven wonders of the world.

ΔΙΟΓ.—Ὦ Κάρ, ἐπὶ τίνι μέγα φρονεῖς, καὶ πάντων ἡμῶν προτιμᾶσθαι ἀξιοῖς; ΜΑΥΣ. Καὶ ἐπὶ τῇ βασιλείᾳ μέν, ὦ Σινωπεῦ, ὃς ἐβασίλευσα Καρίας μὲν ἁπάσης, ἦρξα δὲ καὶ Λυδῶν ἐνίων· καὶ νήσους δέ τινας ὑπηγαγόμην, καὶ ἄχρι Μιλήτου ἐπέβην, τὰ πολλὰ τῆς Ἰωνίας

καταστρεψάμενος. Καὶ καλὸς ἦν, καὶ μέγας, καὶ ἐν πολέμοις καρτερός. Τὸ δὲ μέγιστον, ὅτι ἐν Ἁλικαρνασσῷ μνῆμα παμμέγεθες ἔχω ἐπικείμενον, ἡλίκον οὐκ ἄλλος νεκρὸς, ἀλλ' οὐδὲ οὕτως ἐς κάλλος ἐξησκημένον, ἵππων καὶ ἀνδρῶν ἐς τὸ ἀκριβέστατον εἰκασμένων λίθου τοῦ καλλίστου· οἷον οὐδὲ νεὼν εὕροι τις ἂν ῥᾳδίως. Οὐ δοκῶ σοι δικαίως ἐπὶ τούτοις μέγα φρονεῖν; ΔΙΟΓ. Ἐπὶ τῇ βασιλείᾳ φῂς, καὶ τῷ κάλλει, καὶ τῷ βάρει τοῦ τάφου; ΜΑΥΣ. Νὴ Δί' ἐπὶ τούτοις. ΔΙΟΓ. Ἀλλ', ὦ καλὲ Μαύσωλε, οὔτε ἡ ἰσχὺς ἔτι σοι ἐκείνη, οὔτε ἡ μορφὴ πάρεστιν. Εἰ γοῦν τινα ἑλοίμεθα δικαστὴν εὐμορφίας πέρι, οὐκ ἔχω εἰπεῖν τίνος ἕνεκα τὸ σὸν κρανίον προτιμηθείη ἂν τοῦ ἐμοῦ· φαλακρὰ γὰρ ἄμφω, καὶ γυμνὰ, καὶ τοὺς ὀδόντας ὁμοίως προφαίνομεν, καὶ τοὺς ὀφθαλμοὺς ἀφῃρήμεθα, καὶ τὰς ῥῖνας ἀποσεσιμώμεθα. Ὁ δὲ τάφος, καὶ οἱ πολυτελεῖς ἐκεῖνοι λίθοι, Ἁλικαρνασσεῦσι μὲν ἴσως εἶεν ἐπιδείκνυσθαι, καὶ φιλοτιμεῖσθαι πρὸς τοὺς ξένους, ὥς δή τι μέγα οἰκοδόμημα αὐτοῖς ἐστί· σὺ δὲ, ὦ βέλτιστε, οὐχ ὁρῶ ὅ, τι ἀπολαύεις αὐτοῦ, πλὴν εἰ μὴ τοῦτο φῂς, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικούτοις λίθοις πιεζόμενος. ΜΑΥΣ. Ἀνόνητα οὖν μοι ἐκεῖνα πάντα, καὶ ἰσότιμος ἔσται Μαύσωλος καὶ Διογένης; ΔΙΟΓ. Οὐκ ἰσότιμος, ὦ γενναιότατε· Μαύσωλος μὲν γὰρ οἰμώξεται, μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς εὐδαιμονεῖν ᾤετο. Διογένης δὲ καταγελάσεται αὐτοῦ. Καὶ τάφον ὁ μὲν ἐν Ἁλικαρνασσῷ ἐρεῖ ἑαυτοῦ ὑπὸ Ἀρτεμισίας τῆς (a) γυναικὸς καὶ ἀδελφῆς κατεσκευασμένον· ὁ Διογένης δὲ, τοῦ μὲν σώματος εἰ καί τινα τάφον ἔχει, οὐκ οἶδεν, οὐδὲ γὰρ ἔμελεν αὐτῷ τούτου. Λόγον δὲ, τοῖς ἀρίστοις περὶ αὐτοῦ καταλέλοιπεν, ἀνδρὸς βίον βεβιωκὼς, ὑψηλότερον, ὦ Καρῶν ἀνδραποδέστατε, τοῦ σοῦ μνήματος, καὶ ἐν (b) βεβαιοτέρῳ χωρίῳ κατεσκευασμένον.

(a) γυναικὸς καὶ ἀδελφῆς.] Some of the heathen kings, pleading the fabulous example of Jupiter and Juno, usurped the privilege of an incestuous and abominable marriage with their own sisters; I suppose, to confine their wealth and interest within their own families.

(b) βεβαιοτέρῳ χωρίῳ.] That is, *in the esteem of mankind.*

ΔΙΑΛ. κζ΄. Νιρέως, Θερσίτου, καὶ Μενίππου.

The vanity of beauty.

ΝΙΡ.—Ἰδοὺ δή, Μένιππος οὑτοσὶ δικάσει πότερος εὐμορφότερός ἐστιν. Εἰπέ, ὦ Μένιππε, οὐ καλλίων σοι δοκῶ; ΜΕΝ. Τίνες δὲ καί ἐστε; Πρότερον, οἶμαι, χρὴ γὰρ τοῦτο εἰδέναι. ΝΙΡ. Νιρεὺς καὶ Θερσίτης. ΜΕΝ. Πότερος ὁ Νιρεὺς, καὶ πότερος οὖν ὁ Θερσίτης; Οὐδέπω γὰρ τοῦτο δῆλον. ΘΕΡΣ. Ἓν μὲν ἤδη τοῦτ᾽ ἔχω, ὅτι ὅμοιός εἰμί σοι, καὶ οὐδὲν τηλικοῦτον διαφέρεις, ἡλίκον σε Ὅμηρος ἐκεῖνος ὁ ὁ τυφλὸς ἐπῄνεσεν, ἁπάντων εὐμορφότατον προσειπών· ἀλλ᾽ ὁ φοξὸς ἐγὼ, καὶ ψεδνὸς, οὐδὲν χείρων ἐφάνην τῷ δικαστῇ. (a) Ὅρα δέ σοι, ὦ Μένιππε, ὅντινα καὶ εὐμορφότερον ἡγῇ. ΝΙΡ. Ἐμὲ τὸν Ἀγλαΐας καὶ Χάροπος, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον. ΜΕΝ. Ἀλλ᾽ οὐχὶ καὶ ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος ἦλθες· ἀλλὰ τὰ μὲν ὀστᾶ ὅμοια· τὸ δὲ κρανίον, ταύτῃ μόνον ἄρα διακρίνοιτο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὔθρυπτον τὸ σόν· ἀλαπαδνὸν γὰρ αὐτὸ, καὶ οὐκ ἀνδρῶδες ἔχεις. ΝΙΡ. Καὶ μὴν ἐροῦ Ὅμηρον, ὁποῖος ἦν, ὁπότε συνεστράτευον τοῖς Ἀχαιοῖς. ΜΕΝ. Ὀνείρατά μοι λέγεις. Ἐγὼ δὲ ἃ βλέπω, καὶ νῦν ἔχεις· ἐκεῖνα δὲ οἱ τότε ἴσασιν. ΝΙΡ. Οὐκοῦν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὦ Μένιππε; ΜΕΝ. Οὔτε σὺ, οὔτε ἄλλος εὔμορφος· ἰσοτιμία γὰρ ἐν ᾅδου, καὶ ὅμοιοι ἅπαντες. ΘΕΡΣ. Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.

(a) Ὅρα δέ σοι.] *Graevius* hath it, Ὅρα δὲ σύ, *See*, or, *consider you*; and quotes a manuscript for the amendment; which seems a very good one, because, as the text here stands, λέγειν is oddly understood: for I doubt, whether, in any Greek author, it be understood in the same manner.

ΔΙΑΛ. κϛʹ. Μενίππου καὶ Χείρωνος.

Contentment necessary in all circumstances.

MEN.—Ἤκουσα, ὦ (a) Χείρων, ὡς Θεὸς ὢν ἐπιθυμήσειας ἀποθανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἤκουσας, ὦ Μένιππε. Καὶ τέθνηκα, ὡς ὁρᾷς, ἀθάνατος εἶναι δυνάμενος. ΜΕΝ. Τίς δέ σε ἔρως τοῦ θανάτου ἔσχεν, ἀνεράστου τοῖς πολλοῖς χρήματος; ΧΕΙΡ. Ἐρῶ πρός σε οὐκ ἀσύνετον ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας. ΜΕΝ. Οὐκ ἡδὺ ἦν ζῶντα ὁρᾷν τὸ φῶς; ΧΕΙΡ. Οὐκ, ὦ Μένιππε. Τὸ γὰρ ἡδὺ ἔγωγε ποικίλον τί καὶ οὐχ ἁπλοῦν ἡγοῦμαι εἶναι. (b) Ἐγὼ

(a) Χείρων.] Chiron was a centaur; for, when his father, Saturn, was making love to his mother Phillyra, the daughter of Oceanus, and his wife Ops was coming upon them, Saturn quickly changed himself into a horse, and so begat Chiron, partly man, and partly horse. During his youth, he kept in the woods, and there made himself master of the virtues of herbs from, whence he gave rise to the art of healing. At length, one of Hercules's poisoned arrows, happening to drop upon his foot, gave him such torturing pain, that, though, from his parents, he was immortal, yet he begged the gods would favour him with death. *Steph.* But as his request is here ridiculed by Lucian, as proceeding only from his want of contentment, it is probable that some other fable (not come down to us) went of him, in which he was represented as he is in this dialogue; and that to shew that this life is not the place to be perfectly happy in. But Lucian would turn it to its own use.

(b) Ἐγὼ δὲ ζῶν.] I own I cannot make grammar of this sentence, down to αὐτῶν inclusive, unless I be allowed to change ἀκολουθοῦντα to ἠκολουθοῦντε, and to include some of the words in a parenthesis, as follows: Ἐγὼ δὲ ζῶν ἀεὶ, καὶ ἀπολαύων τῶν ὁμοίων, ἡλίου, φωτὸς, τροφῆς (αἱ ὧραι δὲ αὐταὶ, καὶ τὰ γιγνόμενα ἅπαντα ἑξῆς ἕκαστον, ὥσπερ ἠκολουθοῦντο θάτερον θατέρῳ) ἐνεπλήσθην γοῦν αὐτῶν.—I translate this sentence according to this reading; but, lest I should be thought to substitute my own meaning for a better, take the words of the other translation, and

δὲ ζῆν ἀεὶ, ϗ ἀπολαύειν τῶν ὁμοίων, ἡλίου, φωτὸς, τροφῆς, (αἱ ὧραι δὲ αὐταὶ, ϗ τὰ γιγνόμενα ἅπαντα ἑξῆς ἕκαστον, ὥσπερ ἀκολουθοῦντα θάτερον θατέρῳ) ἐνεπλήσθην γοῦν αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ ϗ ἐν τῷ μετασχεῖν ὅλως, τὸ τερπνὸν ἦν. MEN. Εὖ λέγεις, ὦ Χείρων. Τὰ ἐν ᾅδου δὲ πῶς φέρεις, ἀφ' οὗ προελόμενος αὐτὰ ἥκεις; ΧΕΙΡ. Οὐκ ἀηδῶς, ὦ Μένιππε· ἡ γὰρ ἰσοτιμία πάνυ δημοτικὸν, ϗ τὸ πρᾶγμα οὐδὲν ἔχει τὸ διάφορον ἐν φωτὶ εἶναι, ἢ ἐν σκότῳ. Ἄλλως τε, οὐδὲ διψῆν, ὥσπερ ἄνω. οὔτε πεινῆν δεῖ, ἀλλ' ἀνεπιδεεῖς τούτων ἁπάντων ἐσμέν. MEN. Ὅρα, ὦ Χείρων, μὴ (a) περιπίπτῃς σεαυτῷ, ϗ ἐς τὸ αὐτό σοι ὁ λόγος περιστῇ. ΧΕΙΡ. Πῶς τοῦτο φῄς; MEN. (b) Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον ἀεὶ ϗ ταὐτὸν ἐγένετό σοι προσκορὲς, ϗ ἐνταῦθα ὅμοια ὄντα, προσκορῆ ὁμοίως ἂν γένοιτο, ϗ δεήσει μεταβολήν γε ζητεῖν τινα, ϗ ἐντεῦθεν ἐς ἄλλον βίον, ὅπερ οἶμαι ἀδύνατον ΧΕΙΡ. Τί οὖν ἂν πάθοι τις, ὦ Μένιππε; MEN. Ὅπερ, οἶμαι, καὶ φασὶ, συνετὸν ὄντα ἀρέσκεσθαι, ϗ ἀγαπᾷν τοῖς παροῦσι, ϗ μηδὲν αὐτῶν ἀφόρητον οἴεσθαι.

compare them with the text, which I have left as I found it: " Verum, cum ego semper viverem, iisdemque fruerer " sole, luce, cibo, tum horæ eadem recurrerent, reliqua " item omnia, quæcunquecontingunt in vita, reciproco quo- " dam orbe redirent, atque aliis alia per vices succede- " rent; satietas videlicet eorum me cepit.

The natural signification of ὧρα is *tempestas, a season of the year*, not *hora, an hour*. And to take ὧραι, here, in the secondary meaning of hours, seems to me too trifling; for he certainly means the returning *seasons of the year*.

(a) περιπίπτῃς.] Stephanus shews that περιπίπτω often signifies, *quodam circuitu revolvi*, and περιπίπτειν ἑαυτῷ, *in seipsum incurrere*, i. e. *secum pugnare*, aut *sibi ipsi contradicere*. And περιστῇ, a little below, he renders, *revolvatur*.

(b) Ὅτι εἰ, &c.] The particle ϗ is so often repeated in this sentence, and is taken in such different meanings, that I have always known it to create confusion to beginners. I caution such, to attend, strictly, to the translation.

ΔΙΑΛ. κθ'. Διογένυς, Ἀντισθένυς, ϗ Κράτητος.

A pleasant conversation between three deceased philosophers, taking a walk up towards the entrance of hell.

(a) ΔΙΟΓ.—Ἀντίσθενες ϗ Κράτης, σχολὴν ἄγομεν· ὥςε τί ὐκ ἄπιμεν (b) εὐθὺ τῆς καθόδυ περιπατήσοντες, ὀψόμενοι τὺς κατιόντας, οἷοί τινές εἰσι, ϗ τί ἕκαςος αὐτῶν ποιεῖ; ἈΝΤ. Ἀπίωμεν, ὦ Διόγενες. Καὶ γὰρ ἂν τὸ θέαμα ἡδὺ γένοιτο, τὺς μὲν δακρύοντας αὐτῶν ὁρᾶν, τὺς δὲ ἱκετεύοντας ἀφεθῆναι· ἐνίυς δὲ μόλις κατιόντας, ϗ ἐπὶ τράχηλον ὠθῦντος τῦ Ἑρμῦ, ὅμως ἀντιβαίνοντας, ϗ ὑπτίυς ἀντερείδοντας, ὐδὲν δέον. ΚΡΑΤ. Ἐγὼ γῦν ϗ διηγήσομαι ὑμῖν, ἃ εἶδον ὁπότε κατῄειν, κατὰ τὴν ὁδόν. ΔΙΟΓ. Διήγησαι, ὦ Κράτης. ἔοικας γάρ τινα παγγέλοια ἐρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκατέβαινον ἡμῖν· ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμηνόδωρός τε ὁ πλύσιος, ὁ ἡμέτερος, ϗ Ἀρσάκης ὁ Μηδίας ὕπαρχος, ϗ Ὀροίτης ὁ Ἀρμένιος. Ὁ μὲν ὖν Ἰσμηνόδωρος (ἐπεφόνευτο γαρ ὑπὸ λῃςῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσῖνα, οἶμαι, βαδίζων) ἔςενέ τε, ϗ τὸ τραῦμα ἐν ταῖν χεροῖν εἶχε, ϗ τὰ παιδία τὰ νεογνά, ἃ κατελελοίπει, ἀνεκαλεῖτο, ϗ ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὃς Κιθαιρῶνα ὑπερβάλλων, ϗ τὰ περὶ τὰς Ἐλευθερὰς χωρία πανέρημα ὄντα ὑπὸ τῶν πολέμων διοδεύων, δύο μόνυς οἰκέτας ἐπήγετο· ϗ ταῦτα, φιάλας πέντε χρυσᾶς, ϗ κυμβία τέτταρα μεθ' ἑαυτῦ ἔχων. Ὁ δ' Ἀρσάκης (γεραιὸς γὰρ ἤδη ϗ νὴ Δί' ὐκ ἄσεμνος τὴν ὄψιν ἐς τὸ βαρβαρικὸν) ἤχθετο, ϗ ἠγανάκτει πεζὸς βαδίζων. ϗ ἠξίυ τον ἵππον αὐτῷ προσαχθῆναι. Καὶ γὰρ ὁ ἵππος αὐτῷ συνετεθνήκει. μιᾷ πληγῇ ἀμφότεροι διαπαρέντες ὑπὸ Θρᾳκός τινος πελταςῦ, ἐν τῇ ἐπὶ τῷ Ἀράξῃ πρὸς τον (c) Καππαδόκην συμπλοκῇ. Ὁ μὲν γὰρ Ἀρσάκης ἐπήλαυνεν, ὡς

(a) ΔΙΟΓ. &c.] Antisthenes was scholar to Socrates, and founder of the Cynic sect; Diogenes was scholar to Antisthenes, and Crates to Diogenes; which is the reason why these three are joined together, in this conversation.

(b) εὐθὺ τῆς καθόδυ.] Put for εὐθὺ τὴν ὁδὸν τῆς καθόδυ. *Steph*

(c) Καππαδόκην.] I cannot account for this accusative case in ην, the nominative being always, if I mistake not, Καππαδὸξ, the name of a river, from which Cappadocia was so called, and the inhabitants Cappadoces. I cannot but think the termination ην owing to an error in transcribing.

διηγεῦτο, πολὺ τῶν ἄλλων προϋπεξορμήσας. Ὑποστὰς δὲ ὁ Θρᾷξ, τῇ πέλτῃ μὲν ὑποδὺς, ἀποσείεται τὸν Ἀρσάκου κοντόν. Οὗτος δὲ ὑποθεὶς τὴν σάρισσαν, αὐτόν τε διαπείρει, καὶ τὸν ἵππον. ἈΝΤ. Πῶς οἷόν τε, ὦ Κράτης, μιᾷ πληγῇ τοῦτο γενέσθαι; ΚΡΑΤ. Ῥᾷστα ὦ Ἀντίσθενες. Ὁ μὲν γὰρ ἐπήλαυνεν, εἰκοσίπηχύν τινα κοντὸν προβεβλημένος· ὁ Θρᾷξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρούσατο τὴν προσβολὴν, καὶ παρῆλθεν αὐτὸν ἡ ἀκωκὴ, ἐς γόνυ ὀκλάσας δέχεται τῇ σαρίσσῃ τὴν ἐπέλασιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ στέρνον, ὑπὸ θυμοῦ καὶ σφοδρότητος ἑαυτὸν διαπείραντα· διελαύνεται δὲ καὶ ὁ Ἀρσάκης ἐς τὸν βουβῶνα διαμπὰξ ἄχρις ὑπὸ τὴν πυγήν. Ὁρᾷς οἷόν τι ἐγένετο· * οὐ τοῦ ἀνδρὸς, ἀλλὰ τοῦ ἵππου μᾶλλον τὸ ἔργον. Ἠγανάκτει δὲ ὅμως, ὁμότιμος ὢν τοῖς ἄλλοις, καὶ ἠξίου ἱππεὺς κατιέναι.—Ὁ δέ γε Ὀροίτης ὁ ἰδιώτης, καὶ πάνυ ἁπαλὸς τὼ πόδε, καὶ οὐδ' ἑστάναι χαμαὶ, οὐκ ὅπως βαδίζειν ἐδύνατο. Πάσχουσι δ' αὐτὸ ἀτεχνῶς Μῆδοι πάντες, ἐπεὶ ἀποβῶσι τῶν ἵππων, ὥσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες ἀκροποδητὶ, μόλις βαδίζουσιν. Ὥστε ἐπεὶ καταβαλὼν ἑαυτὸν ἔκειτο, καὶ οὐδεμιᾷ μηχανῇ ἀνίστασθαι ἤθελεν, ὁ βέλτιστος Ἑρμῆς ἀράμενος αὐτὸν, ἐκόμισεν ἄχρι πρὸς τὸ πορθμεῖον· ἐγὼ δὲ ἐγέλων. ἈΝΤ. Κἀγὼ δὲ, ὅτε κατῄειν, οὐδ' ἀνέμιξα ἐμαυτὸν τοῖς ἄλλοις, ἀλλ' ἀφεὶς οἰμώζοντας αὐτοὺς, προσδραμὼν ἐπὶ τὸ πορθμεῖον, προκατέλαβον χώραν, ὡς ἂν ἐπιτηδείως πλεύσαιμι. Παρὰ τὸν πλοῦν δὲ, οἱ μὲν ἐδάκρυόν τε, καὶ ἐναυτίων· ἐγὼ δὲ μάλα ἐτερπόμην ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν, ὦ Κράτης, καὶ Ἀντίσθενες, τοιούτων ἐτύχετε ξυνοδοιπόρων. Ἐμοὶ δὲ Βλεψίας τε ὁ δανειστὴς, ὁ ἐκ Πειραιοῦ, καὶ Λάμπις ὁ Ἀκαρνὰν, ξεναγὸς ὢν, καὶ Δάμις ὁ πλούσιος ἐκ Κορίνθου, συγκατῄεσαν· ὁ μὲν Δάμις ὑπὸ τοῦ παιδὸς ἐκ φαρμάκων ἀποθανών· ὁ δὲ Λάμπις δι' ἔρωτα Μυρτίου τῆς ἑταίρας, ἀποσφάξας ἑαυτόν· ὁ δὲ Βλεψίας λιμῷ ἄθλιος ἐλέγετο (a) ἀπεσκληκέναι, καὶ ἐδήλου ὠχρὸς ἐς ὑπερβολὴν, καὶ λεπτὸς ἐς τὸ ἀκριβέστατον φαινόμενος. Ἐγὼ δὲ, καίπερ εἰδὼς, ἀνέκρινον ὃν τρόπον ἀποθάνοι.—Εἶτα τῷ μὲν Δάμιδι αἰτιωμένῳ τὸν υἱὸν,

"Οὐκ ἄδικα μέντοι ἔπαθες, ἔφην, ὑπ' αὐτοῦ, ὃς τάλαντα ἔχων ὁμοῦ
"χίλια, καὶ τρυφῶν αὐτὸς ἐνενηκονταέτης ὢν, ὀκτωκαιδεκαέτει νεα-
"νίσκῳ τέτταρας ὀβολοὺς παρεῖχες."—"Σὺ δὲ, ὦ Ἀκαρνὰν, (ἔστενε
"γὰρ κἀκεῖνος, καὶ κατηρᾶτο τῇ Μυρτίῳ) τί αἰτιᾷ τὸν ἔρωτα, σεαυτὸν
"δὲ οὔ; Ὃς τοὺς μὲν πολεμίους οὐδὲ πώποτε ἔτρεσας, ἀλλὰ φιλοκινδύνως
"ἠγωνίζου πρὸ τῶν ἄλλων· ὑπὸ δὲ τυχόντος παιδισκαρίου, καὶ δακρύων

The word must here signify, *the Cappadocian*, i. e. *the king of the Cappadocians.*

(a) *ἀπεσκληκέναι.*] From *ἀποσκλῆμι, exaresco.*

"ἐπικλάσαν καὶ στενάγμῶν, ἄλλως ὁ γενναῖος."—Ὁ μὲν Βλεψίας αὐτὸς, ἑαυτοῦ κατηγόρει φθάσας πολλὴν τὴν ἄνοιαν, ὅτι χρήματα ἐφύλαττε τοῖς μηδὲν προσήκουσι κληρονόμοις εἰς, ἀεὶ βιώσεσθαι ὁ μάταιος νομίζων.—Πλὴν ἐμοί γε οὐ τὴν τυχοῦσαν τερπωλὴν παρέσχον τότε στένοντες.—Ἀλλ' ἤδη μὲν ἐπὶ τῷ στομίῳ ἐσμέν. Ἀποβλέπειν χρὴ καὶ ἀποσκοπεῖν πόῤῥωθεν τοὺς ἀφικνουμένους. Βαβαί· πολλοί γε, καὶ ποικίλοι, καὶ πάντες δακρύοντες, πλὴν τῶν νεογνῶν τούτων καὶ νηπίων. Ἀλλὰ καὶ οἱ πάνυ γεγηρακότες ὀδύρονται. Τί τοῦτο; Ἆρα τὸ (a) φίλτρον αὐτοὺς ἔχει τοῦ βίου; Τοῦτον οὖν τὸν ὑπέργηρων ἔρεσθαι βούλομαι.—"Τί δακρύεις τηλικοῦτος ἀποθανών; Τί ἀγανακτεῖς, "ὦ βέλτιστε, καὶ ταῦτα, γέρων ἀφιγμένος; Ἦπου βασιλεὺς ἦσθα; "ΠΤΩΧ. Οὐδαμῶς. ΔΙΟΓ. Ἀλλὰ σατράπης; ΠΤΩΧ. Οὐδὲ "τοῦτο. ΔΙΟΓ. Ἆρα οὖν ἐπλούτεις, εἶτα ἀνιᾷ σε τὸ πολλὴν τρυφὴν "ἀπολιπόντα τεθνάναι; ΠΤΩΧ. Οὐδὲν τοιοῦτον· ἀλλ' ἔτη μὲν "ἐγεγόνειν ἀμφὶ τὰ ἐννενήκοντα. Βίον δὲ ἄπορον ἀπὸ καλάμου καὶ "ὁρμιᾶς εἶχον, ἐς ὑπερβολὴν πτωχὸς ὢν, ἄτεκνός τε, καὶ προσέτι "χωλὸς, καὶ ἀμυδρὸν βλέπων. ΔΙΟΓ. Εἶτα τοιοῦτος ὢν, ζῆν ἤθελες; "ΠΤΩΧ. Ναί. Ἡδὺ γὰρ ἦν τὸ φῶς· καὶ τὸ τεθνάναι δεινὸν καὶ φευκτέον. "ΔΙΟΓ. Παραπαίεις, ὦ γέρον, καὶ μειρακιεύῃ πρὸς τὸ χρεὼν, καὶ "ταῦτα, ἡλικιώτης ὢν τοῦ πορθμέως. Τί οὖν ἄν τις ἔτι λέγοι περὶ "τῶν νέων, ὁπότε οἱ τηλικοῦτοι φιλόζωοί εἰσιν; Οὓς ἐχρῆν διώκειν "τὸν θάνατον, ὡς τῶν ἐν τῷ γήρᾳ κακῶν φάρμακον."—Ἀλλ' ἀπίωμεν, μὴ καί τις ἡμᾶς ὑπίδηται, ὡς ἀπόδρασιν βουλεύοντας, ὁρῶν περὶ τὸ στόμιον εἱλουμένους.

(a) φίλτρον.] Generally such a *love-potion* as is prepared by a witch. So that the meaning here seems to be, "Are "they *bephiltered*, or *bewitched*, with the love of life?"

ΔΙΑΛ. λʹ. Αἴαντος καὶ Ἀγαμέμνονος.

The contest about the armour of Achilles ridiculed.

ʼΑΓΑΜ.—Εἰ σὺ μανείς, ὦ Αἶαν, σεαυτὸν ἐφόνευσας, (a) ἐμελίσας δὲ καὶ ἡμᾶς ἅπαντας, τί αἰτιᾷ τὸν Ὀδυσσέα; Καὶ πρώην, οὔτε προσέβλεψας αὐτόν, ὁπότε ἧκε μαντευσόμενος, οὔτε προσειπεῖν ἠξίωσας ἄνδρα συστρατιώτην, καὶ ἑταῖρον· ἀλλ' ὑπεροπλικῶς, μεγάλα βαίνων, παρῆλθες. ΑΙΑΣ. Εἰκότως, ὦ Ἀγάμεμνον· αὐτὸς γάρ μοι τῆς μανίας αἴτιος κατέστη, μόνος ἀντεξετασθεὶς ἐπὶ τοῖς ὅπλοις. ʼΑΓΑΜ. Ἠξίους δὲ ἀνανταγώνιστος εἶναι, καὶ ἀκονιτὶ κρατεῖν ἁπάντων; ΑΙΑΣ. Ναί, τάγε τοιαῦτα· οἰκεία γάρ μοι ἦν ἡ πανοπλία, τοῦ ἀνεψιοῦ γε οὖσα. Καὶ ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνους ὄντες ἀπείπασθε τὸν ἀγῶνα, καὶ παρεχωρήσατέ μοι τῶν ἄθλων. Ὁ δὲ Λαέρτου, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα κατακεκόφθαι ὑπὸ τῶν Φρυγῶν, ἀμείνων ἠξίου εἶναι, καὶ ἐπιτηδειότερος ἔχειν τὰ ὅπλα. ʼΑΓΑΜ. Αἰτιῶ τοιγαροῦν, ὦ γενναῖε, τὴν Θέτιν, ἣ, δέον σοι τὴν κληρονομίαν τῶν ὅπλων παραδιδόναι συγγενεῖ γε ὄντι, φέρουσα ἐς τὸ κοινὸν κατέθετο αὐτά. ΑΙΑΣ. Οὔκ· ἀλλὰ τὸν Ὀδυσσέα, ὃς (b) ἀντεποιήθη μόνος. ʼΑΓΑΜ. Συγγνώμη, ὦ Αἶαν, εἰ ἄνθρωπος ὢν ὠρέχθη δόξης ἡδίστου πράγματος, ὑπὲρ οὗ καὶ ἡμῶν ἕκαστος κινδυνεύειν ὑπομένει· ἐπεὶ καὶ ἐκράτησέ σου, καὶ ταῦτα, παρὰ (c) Τρωσὶ

(a) ἐμελίσας.] Ajax is described by Sophocles, in his tragedy of that name, as having slaughtered a flock of sheep, in a fit of madness, occasioned by his being disappointed of the armour of Achilles, and as imagining, at the same time, that he was slaying the Grecian chiefs, who, he thought, had not done him justice.

(b) ἀντεποιήθη.] When ἀντιποιέομαι hath its genitive case after it, it signifies *vindico*, as τῶν χρημάτων ἀντιποιοῦνται. But, when it is put without such a case, as in this place, Suidas says, it signifies the same as φιλονεικέω *æmulor*; which is justly remarked.

(c) Τρωσὶ δικασταῖς.] It is odd that Ovid mentions no judges, upon this occasion, but the Grecian chiefs; after Homer had, in the eleventh book of his Odyssea, said,

Παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

Homer, indeed, there, gives no account how the Trojans and Pallas came to be judges; but yet Ovid, no doubt, might have represented the affair as it was, since Cointus Smyrnæus, a much more modern poet, found means to let us know that, after the burial of Achilles, his mother Thetis, publicly in the Grecian camp, offered his armour, as a reward to whosoever had saved his body, after he had been killed: upon which, Ajax first set up his claim, and appealed to Idomeneus, Nestor, and Agamemnon. Then Ulysses appeared against him; upon which, Nestor called Idomeneus and Agamemnon aside, and told them that, let them adjudge the armour to whom of the two they would, they should incur the displeasure of a great part of the army, as each had a strong interest in the hearts of the soldiery; and, therefore, they had better leave the decision of this matter to some Trojan captives, they then had among them, who certainly would be partial to neither party, as they equally hated all the Grecians: and

Οἵ ῥα δίκην ἰθεῖαν ἐπὶ σφισὶ ποιήσονται,
Οὐ τινὶ ἦρα φέροντες, ἐπεὶ μάλα πάντας Ἀχαιοὺς,
Ἶσον ἀπεχθαίρουσι, κάκης μεμνήμενοι ἄτης.

Coint. Smyrn. Lib. V.

Thus, in plain English:

Who will upon them a right judgment form,
Not either favouring; since, alike, they hate
The Grecians all, still in their minds retaining
Their wretched downfall.

But this author gives no account how Pallas was concerned in this affair; nor do I know how she came to have a hand in it (Homer and his commentators being silent upon the point), except that she might have interposed, as she was the patroness of Ulysses (as it abundantly appears, from Homer, that she was), or might have swayed the opinions of the judges, by virtue of her image, which Ulysses then produced. Ovid. Met. Lib. xiii.—A friend hath observed that by Pallas may be meant, in Homer, the wisdom and judgment of the Trojans, in deciding this matter.

δικασταῖς. ΑΙΑΣ. Οἶδα ἐγὼ, ὅστις με κατεδίκασεν· ἀλλ' οὐ θέμις λέγειν τι περὶ τῶν Θεῶν. Τὸν γοῦν Ὀδυσσέα μὴ οὐχὶ μισεῖν οὐκ ἂν δυναίμην, ὦ Ἀγάμεμνον, οὐδ' εἰ αὐτή μοι Ἀθηνᾶ τοῦτο ἐπιτάττοι.

ΔΙΑΛ. λά. Μίνωος ϗ Σωστράτου.

The absurdity of predestination.

ΜΙΝ.—Ὁ μὲν ληστὴς οὗτος Σώστρατος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω. Ὁ δ' ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω. Ὁ δὲ τύραννος, ὦ Ἑρμῆ, παρὰ τὸν Τιτυὸν ἀποταθεὶς, ὑπὸ τῶν γυπῶν κειρέσθω ϗ αὐτὸς τὸ ἧπαρ. Ὑμεῖς δὲ οἱ ἀγαθοὶ, ἄπιτε κατὰ τάχος ἐς τὸ Ἠλύσιον πεδίον, ϗ τὰς μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε παρὰ τὸν βίον. ΣΩΣΤ. Ἄκουσον, ὦ Μίνως, εἴ σοι δίκαια δόξω λέγειν. ΜΙΝ. Νῦν ἀκούσω αὖθις; Οὐ γὰρ ἐξελήλεγξαι, ὦ Σώστρατε, πονηρὸς ὢν, ϗ τοσούτους ἀπεκτονώς; ΣΩΣΤ. Ἐλήλεγμαι μέν· ἀλλ' ὅρα, εἰ δικαίως κολασθήσομαι. ΜΙΝ. Καὶ πάνυ, εἴγε ἀποτίνειν τὴν ἀξίαν δίκαιον. ΣΩΣΤ. Ὅμως (a) ἀπόκριναί μοι, ὦ Μίνως· βραχὺ γάρ τι ἐρήσομαί σε. ΜΙΝ. Λέγε, μὴ μακρὰ μόνον, ὅπως ϗ τοὺς ἄλλους διακρίνωμεν ἤδη. ΣΩΣΤ. Ὁπόσα ἔπραττον ἐν τῷ βίῳ, πότερα ἑκὼν ἔπραττον, ἢ ἐπικεκλωσμένα μοι ὑπὸ τῆς Μοίρας; ΜΙΝ. Ὑπὸ τῆς Μοίρας δηλαδή. ΣΩΣΤ. Οὐκοῦν ϗ οἱ χρηστοὶ ἅπαντες, ϗ οἱ πονηροὶ δοκοῦντες ἡμεῖς, ἐκείνῃ ὑπηρετοῦντες ταῦτα δρῶμεν; ΜΙΝ. Ναὶ, τῇ Κλωθοῖ, ἣ ἑκάστῳ ἐπέταξε γεννηθέντι τὰ πρακτέα. ΣΩΣΤ. Εἰ οὖν τις ἀναγκασθεὶς ὑπ' ἄλλου φονεύσειέν τινα, οὐ δυνάμενος ἀντιλέγειν ἐκείνῳ βιαζόμενος (οἷον, δήμιος, ἢ δορυφόρος, ὁ μὲν δικαστῇ πεισθεὶς, ὁ δὲ τυράννῳ) τίνα αἰτιάσῃ τοῦ φόνου; ΜΙΝ. Δῆλον ὡς τὸν δικαστὴν, ἢ τὸν τύραννον· ἐπεὶ οὐδὲ τὸ ξίφος αὐτό· ὑπηρετεῖ γὰρ τοῦτο ὄργανον ὂν πρὸς τὸν θυμὸν, τῷ πρώτως παρασχόντι τὴν αἰτίαν. ΣΩΣΤ. Εὖγε, ὦ Μίνως, ὅτι ϗ ἐπιδαψιλεύσῃ τῷ

(a) ἀπόκριναί.] *Answer* me. This, in effect, means *dispute* or *argue* with me: for, the method of arguing by question and answer, laid down by Socrates, and of which Sostratus here gives us a sample, was in great use, long after Aristotle invented syllogism.

παραδείγματι. Ἢν δέ τις, ἀποστείλαντος τοῦ δεσπότου, ἥκῃ αὐτοὺς χρυσὸν ἢ ἄργυρον κομίζων, τίνι τὴν χάριν ἰστέον, ἢ τίνα εὐεργέτην ἀναγραπτέον; ΜΙΝ. Τὸν πέμψαντα, ὦ Σώστρατε, διάκονος γὰρ ὁ κομίσας ἦν. ΣΩΣΤ. Οὐκοῦν ὁρᾷς, πῶς ἄδικα ποιεῖς κολάζων ἡμᾶς ὑπηρέτας γενομένους, ὧν ἡ Κλωθὼ προσέταττε, καὶ τούτους τιμῶν τοὺς διακονησαμένους ἀλλοτρίοις ἀγαθοῖς; Οὐ γὰρ δὴ ἐκεῖνο εἰπεῖν ἔχοι τις ἂν, ὡς ἀντιλέγειν δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προστεταγμένοις. ΜΙΝ. Ὦ Σώστρατε, πολλὰ ἴδοις ἂν καὶ ἄλλα οὐ κατὰ λόγον γινόμενα, εἰ ἀκριβῶς ἐξετάζοις. Πλὴν ἀλλὰ σὺ τοῦτο ἀπολαύσεις τῆς ἐπερωτήσεως, διότι οὐ λῃστὴς μόνον, ἀλλὰ καὶ σοφιστής τις εἶναι δοκεῖς.—Ἀπόλυσον αὐτὸν, ὦ Ἑρμῆ, καὶ μηκέτι κολαζέσθω.—Ὅρα δὲ, μὴ καὶ τοὺς ἄλλους νεκροὺς ἐρωτᾷν τὰ ὅμοια διδάξῃς.

ΔΙΑΛ. λϚ'. Μένιππος, ἢ Νεκυομαντία.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ.

This dialogue contains a great deal more matter, humour, and invention, than any of the foregoing. Here, the imposture of conjurors, especially of the magi, or Persian priests or magicians, some fictions of the poets, some abominations of the Heathen religion, some absurdities in the doctrines of the philosophers, and the oppression and villany of wicked and tyrannical rich men, are most humorously ridiculed, and severely lashed.

ΜΕΝ. (a) Ὦ Χαῖρε μέλαθρον, πρόπυλά θ᾽ ἑστίας ἐμῆς.
Ὡς ἄσμενός σ᾽ ἐσεῖδον, ἐς φάος μολών.—

(a) Ὦ Χαῖρε,&c.] These iambics are spoken by Hercules, upon his return from hell, in the tragedy of Euripides, called Hercules run mad. These very great persons of antiquity, Hercules, Theseus, Ulysses, Æneas, being, as Virgil says,

——Pauci qubs æquus amavit
Jupiter, aut ardens evexit ad æthera virtus.

And

Dis geniti,

ΦΙΛ. Οὐ Μένιππος ὗτός ἐςιν ὁ κύων; Οὐμενῦν ἄλλος, (a) εἰ μὴ ἐγὼ παραϐλέπω Μενίππυς ὅλυς. Τί δ᾽ αὐτῷ βύλεται τὸ ἀλλόκοτον τῦ σχήματος, (b) πῖλος, ϗ λύρα, ϗ λεοντή; Προσιτέον δὲ ὅμως αὐτῷ.—Χαῖρε, ὦ Μένιππε. Καὶ πόθεν ἡμῖν ἀφῖξαι; Πολὺν γὰρ χρόνον ὐ πέφηνας ἐν τῇ πόλει. MEN.

(c) Ἥκω νεκρῶν κευθμῶνα, ϗ σκότυ πύλας λιπὼν,
Ἵν᾽ ᾅδης χωρὶς ᾤκισαι Θεῶν.

have all made the tour of hell, and are distinguished, as the most exalted heroes, by the privilege of their having been allowed to visit the dominions of Pluto. It is, therefore, no small humour, in Lucian, to dub his Menippus a hero of the first magnitude, by exhibiting him as having attained to that singular and most exalted honour, and having conferred with Tiresias, as well as Ulysses himself.

(a) εἰ μὴ ἐγὼ, &c.] *If I do not mistake all* Menippus's. This, in the Greek, is a sort of a cant, or, at least, a common expression; which may be imitated in English by this: *If I have any skill in* Menippus's. Grævius, by the authority of a *MS*, puts a full stop after παραϐλέπω, and writes it Μένιππος ὅλος, *He is all over* Menippus.

(b) πῖλος.] As the lyre is to be referred to Orpheus, and the lion's skin to Hercules, who both went to hell with these respective habiliments, so is the πῖλος, or *cap*, to be attributed to Ulysses, of whom Hofmannus says, "Idem, ut "nobilis exprimeretur, pileatus pingi est solitus, quemad- "modum & dioscurorum nobilitatem pileis novimus adum- "bratam."—Pierius Valerianus speaks to the same purpose, in his chapter *De Pileo*, which I will not allow the witty reader to call his *Chapter of Hats*.

(c) Ἥκω νεκρῶν, &c.] The words of Polydore's ghost, in the beginning of Euripides's Hecuba. I cannot find the two next iambics, in which Menippus answers, in Euripides; and, therefore, am at a loss how to reconcile the expression, ϗ θρασὸς τῦ νέυ πλέον, in the latter, to a classical way of speaking, or, indeed, to any satisfactory sense. The other translation, by Thomas Moore (whom I take to be the great Sir Thomas Moore, of England, Erasmus's friend), renders those words, *Atque audacia quam pro juventa haud paululum impotentio*; making τῦ νέυ the genitive case of πλέον,

ΦΙΛ. Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀποθανών, κᾆτ' ἐξ ὑπαρχῆς ἀναβεβίωκεν; ΜΕΝ.

Οὐκ· ἀλλ' ἔτ' ἔμπνουν Ἀΐδης μ' ἐδέξατο.

ΦΙΛ. Τίς δ' ἡ αἰτία σοι τῆς καινῆς καὶ παραδόξου ταύτης ἀποδημίας; ΜΕΝ.

Νεότης μ' ἐπῆρε, καὶ θράσος τοῦ νοῦ πλέον.

considered as the neuter gender of the comparative πλέων; so that, in the strict rendering, he must mean πλέον νοῦ, *impotentior Juvene*; that is, as I take it, *stronger*, or *more vehement, than a youth*; that is, *than the eagerness of a youthful mind*. But I cannot see how πλέον, being the neuter comparative of πολὺς, can signify *impotentior*; or how (should it be taken in its strict sense of *plus* or *majus*) it can govern the genitive case of τοῦ νοῦ; because I can see no consistent meaning in *audacia major juvene*; and, therefore, think the above sense can scarce arise out of those words, strictly and truly considered.—Grævius renders the whole line, *Juventa, magisque juvenis animus me impulit*, making πλέον an adverb, to be joined to ἐπῆρε. Πλέον is often taken adverbially; and if, according to this design, we should literally construe this line thus, *Juventa incitavit me, atque animus*, or *fiducia, juvenis magis* "incitavit me," it would, I think, be sense: but, still the manner of expression seems singular, aukward and unclassical.—Not much less so appears to me the taking of πλέον for *plurima*, as I have done; and, I think, I make the expression still harsher, and the meaning more unnatural, when I consider πλέον as the neuter gender of πλέος, *plenus*, and understand, by πλέον τοῦ νοῦ, *full of the youth*. But these are the only lights into which, beside those set forth by others, I can throw this sentence; and would be glad to change any, or all, I have mentioned, for a better; as none of them satisfies me.—The *MS* has it, καὶ θράσος τοῦ νόου πλέον: which will make tolerable sense thus, "Youth excited me, and "the courage of my mind still more." The *MS* is quoted by Grævius.

One friend would render it thus in English, "Youth, "and boldness πλέον *greater than that* of a youth, hurried me." And another approves of πλέον νοῦ, "full of the youth;" that is, "full of confidence:" because youth is apt to be confident.

ΦΙΛ. Παῦσαι, μακάριε, τραγῳδῶν, καὶ λέγε οὑτωσί πως ἁπλῶς, (a) καταβὰς ἀπὸ τῶν ἰαμβείων, τίς ἡ στολὴ, τί σοι τῆς κάτω πορείας ἐδέησεν; Ἄλλως γὰρ οὐκ ἡδεῖά τις, οὐδὲ ἀσπάσιος ἡ ὁδός. MEN.

(b) Ὦ φιλότης, χρειώ με κατήγαγεν εἰς ἀΐδαο,
Ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο.

ΦΙΛ. Οὗτος· ἀλλ' (c) ἦ παραπαίεις; Οὐ γὰρ ἂν οὕτως ἐμμέτρως ἐρραψῴδεις πρὸς ἄνδρας φίλους. MEN. Μὴ θαυμάσῃς, ὦ ἑταῖρε· νεωστὶ γὰρ Εὐριπίδῃ καὶ Ὁμήρῳ συγγενόμενος, οὐκ οἶδ' ὅπως ἀνεπλήσθην τῶν ἐπῶν, καὶ αὐτόματά μοι τὰ μέτρα ἐπὶ τὸ στόμα ἔρχεται.—Ἀτὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιοῦσιν ἐν τῇ πόλει; ΦΙΛ. Καινὸν οὐδὲν, ἀλλ' οἷα καὶ πρὸ τοῦ, ἁρπάζουσιν, ἐπιορκοῦσι τοκογλυφοῦσιν, (d) ὀβολοστατοῦσιν. MEN. Ἄθλιοι καὶ κακοδαίμονες· οὐ γὰρ ἴσασιν, οἷα ἔναγχος κεκύρωται παρὰ τοῖς κάτω, καὶ οἷα κεχειροτόνηται τὰ ψηφίσματα κατὰ τῶν πλουσίων, ἃ, μὰ τὸν Κέρβερον, οὐδεμία μηχανὴ τοῦ διαφυγεῖν αὐτούς. ΦΙΛ. Τί φῄς; Δέδοκταί τι νεώτερον τοῖς κάτω περὶ τῶν ἐνθάδε; MEN. Νὴ Δία καὶ πολλά· ἀλλ' οὐ θέμις ἐκφέρειν αὐτὰ πρὸς ἅπαντας, οὐδὲ τὰ ἀπόρρητα ἐξαγορεύειν, μὴ καί τις (e) ἡμᾶς γράψηται γραφὴν ἀσεβείας ἐπὶ τοῦ Ῥαδαμάνθυος. ΦΙΛ. Μηδαμῶς, ὦ Μένιππε, πρὸς τοῦ Διὸς, μὴ φθονήσῃς τῶν λόγων φίλῳ ἀνδρί· πρὸς γὰρ εἰδότα σιωπᾷν ἐρεῖς, τά τ' ἄλλα, καὶ πρὸς μεμυημένον. MEN. Χαλεπὸν μὲν ἐπιτάττεις

(a) καταβὰς] *Coming-down ;* because tragical iambics are a lofty language.

(b) Ὦ φιλότης, &c.] Menippus here says, Ὦ φιλότης, from himself. The rest of these two verses are spoken by Ulysses, Odyss. λ. v. 163.—But, it is to be observed that, though Lucian here uses the word φιλότης for *amice*, yet, almost every-where else, it signifies either *amicitia* or *amor.*

(c) ἦ.] I take ἦ to be, here, interrogative, as in Dial. xxxiii. ἦ ἀξιοῖς; num existimas?

(d) ὀβολοστατοῦσιν.] The verb ὀβολοστατέω is, as far as I can find, always rendered by *faneror.* Nor do writers of lexicons give us more of its composition than ὄβολος, although it be plainly compounded of that, and ἵστημι, *pondero*, and, therefore, must signify to *weigh the very farthings ;* which is justly said of miserly men, who are anxious about the most minute parts of gain.

(e) ἡμᾶς γράψηται.] A Greek idiom : κατὰ is understood. In Latin, it is expressed, *Tibi dicam scribam. Ter.* in Phorm.

τὸ ἐπίταγμα, καὶ οὐ πάνυ ἀσφαλές. Πλὴν ἀλλὰ σοῦ γε ἕνεκα τολμητέον.—Ἔδοξε δή, "Τοὺς πλουσίους τούτους, καὶ πολυχρημάτους, καὶ τὸ "χρυσίον κατάκλειστον, ὥσπερ τὴν Δανάην, φυλάττοντας."

2. ΦΙΛ. Μὴ πρότερον εἴπῃς, ὦ 'γαθέ, τὰ δεδογμένα, πρὶν ἐκεῖνα διελθεῖν, ἃ μάλιστ' ἂν ἡδέως ἀκούσαιμί σου· ἥτις αἰτία σοι τῆς καθόδου ἐγένετο, τίς δὲ ὁ τῆς πορείας ἡγεμών· εἶθ' ἑξῆς ἅ τε εἶδες, ἅ τε ἤκουσας παρ' αὐτοῖς. Εἰκὸς γὰρ δὴ φιλόκαλον ὄντα σε, μηδὲν τῶν ἀξίων θέας ἢ ἀκοῆς παραλιπεῖν. ΜΕΝ. Ὑπουργητέον καὶ ταῦτά σοι. Τί γὰρ ἂν καὶ πάθοι τις, ὁπότε φίλος ἀνὴρ βιάζοιτο;—Καὶ δὴ πρῶτά, σοι δίειμι τὴν γνώμην τὴν ἐμήν, καὶ ὅθεν ὡρμήθην πρὸς τὴν κατάβασιν. Ἐγὼ γάρ, ἄχρι μὲν ἐν παισὶν ἦν, ἀκούων Ὁμήρου καὶ Ἡσιόδου (a) πολέμους καὶ στάσεις διηγουμένων, οὐ μόνον τῶν ἡμιθέων, ἀλλὰ καὶ αὐτῶν ἤδη τῶν Θεῶν, ἔτι δὲ καὶ (b) μοιχείας αὐτῶν, καὶ βίας, καὶ ἁρπαγάς, καὶ δίκας, καὶ πατέρων ἐξελάσεις, καὶ ἀδελφῶν (c) γάμους, πάντα ταῦτα ἡγούμην εἶναι (d) καλά, καὶ οὐ παρέργως ἐκινούμην πρὸς αὐτά. Ἐπεὶ δὲ εἰς ἄνδρας τελεῖν ἠρξάμην, πάλιν αὖ ἐνταῦθα ἤκουον τῶν νόμων τἀναντία τοῖς ποιηταῖς κελευόντων, μήτε μοιχεύειν, μήτε στασιάζειν, μήτε ἁρπάζειν. Ἐν μεγάλῃ οὖν καθειστήκειν ἀμφιβολίᾳ, οὐκ εἰδὼς ὅτι χρησαίμην ἐμαυτῷ. Οὔτε γὰρ τοὺς Θεοὺς ἄν ποτε ἡγούμην μοιχεῦσαι, καὶ στασιάσαι πρὸς ἀλλήλους, εἰ μὴ ὡς περὶ καλῶν τούτων ἐγίνωσκον· οὔτ' ἂν τοὺς νομοθέτας τἀναντία τούτοις παραινεῖν, εἰ μὴ λυσιτελεῖν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρουν, ἔδοξέ μοι ἐλθόντα παρὰ τοὺς καλουμένους τούτους φιλοσόφους, ἐγχειρίσαι τε ἐμαυτόν, καὶ δεηθῆναι αὐτῶν χρῆσθαί μοι, ὅτι βούλοιντο, καὶ τινὰ ὁδὸν ἁπλῆν καὶ βεβαίαν ὑποδεῖξαι τοῦ βίου. Ταῦτα μὲν δὴ φρονῶν προσῄειν αὐτοῖς. Ἐλελήθειν δ' ἐμαυτόν, ἐς αὐτό, φασι, τὸ (e) πῦρ ἐκ τοῦ καπνοῦ βιαζόμενος. Παρὰ γὰρ δὴ τούτοις μάλιστα εὕρισκον ἐπισκοπῶν τὴν ἄγνοιαν καὶ τὴν ἀπορίαν πλείονα, ὥστε μοι τάχιστα χρυσοῦν ἀπέδειξαν οὗτοι τὸν τῶν ἰδιωτῶν βίον. (f) Ἀμέλει (g) ὁ μὲν αὐτῶν παρῄνει τὸ πᾶν ἥδεσθαι, καὶ μόνον τοῦτο

(a) πολέμους, &c.] Such as of Jupiter against Saturn.

(b) μοιχείας] Such as of Mars with Venus.

(c) γάμους.] Such as of Jupiter with Juno.

(d) καλά.] *Virtuous.* For the Stoics called all *virtuous* actions καλά, and the contrary, αἰσχρά.

(e) πῦρ.] Senarius extat proverbialis, Καπνὸν γε φεύγων εἰς τὸ πῦρ περιέπεσον, in Plat. de Rep. Cognat.

(f) Ἀμέλει.] Properly, *Ne cura:* and hence, *etenim.* Steph.

(g) ὁ μὲν.] Aristippus.

ἐκ παντὸς μελετᾶν· τοῦτο γὰρ εἶναι τὸ εὔδαιμον. (a) Ὁ δέ τις ἔμπαλιν, πονεῖν τὰ πάντα, ϗ μοχθεῖν, ϗ τὸ σῶμα καταναγκάζειν, ῥυπῶντα, ϗ αὐχμῶντα, ϗ πᾶσι δυσαρεστοῦντα, ϗ λοιδορούμενον, συνεχὲς ἐπιῤῥαψῳδεῖν τὰ πάνδημα ἐκεῖνα τοῦ Ἡσιόδου περὶ τῆς ἀρετῆς (b) ἔπη, ϗ τὸν ἱδρῶτα, ϗ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν. Ἄλλος καταφρονεῖν χρημάτων παρεκελεύετο, ϗ ἀδιάφορον οἴεσθαι τὴν κτῆσιν αὐτῶν. Ὁ δέ τις αὖ πάλιν ἀγαθὸν εἶναι ϗ τὸν πλοῦτον αὐτὸν ἀπεφαίνετο. Περὶ μὲν γὰρ τοῦ (c) κόσμου τί χρὴ ϗ λέγειν, ὅσγε (d) ἰδέας,

(a) Ὁ δέ.] Any of the Cynics.
(b) ἔπη.] The following are they:

Τὴν μέν τοι κακότητα ϗ ἰλαδόν ἐστιν ἑλέσθαι
Ῥηϊδιώς· ὀλίγη μὲν ὁδὸς, μαλὰ δ' ἔγγυθι ναίει·
Τῆς δ' ἀρετῆς ἱδρῶτα Θέοι προπάροιθεν ἔθηκαν
Ἀθάνατοι· μακρὸς δὲ ϗ ὄρθιος οἶμος ἐπ' αὐτὴν
Καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηαι
Ῥηϊδίη δ' ἔπειτα πέλει. *Hesiod.* Op. de. D.

Thus, in literal English:

Vices, in throngs, we may take in with ease;
Short is the journey, and full nigh they dwell:
But, in the road of virtue, toil and sweat
Th' immortal Gods have laid: long is the path
Thereto, and up-hill straight: and, at the first,
'Tis rugged all: but, when the top you gain,
Thence smooth it lies. *By a Friend.*

(c) κόσμου.] The ancient philosophers affected to explain the manner of God's making the world, and disputed, to maintain their several opinions, upon this point, with great heat and obstinacy.

(d) ἰδέας.] The word ἰδέα was commonly used, among the ancient philosophers, to signify that *general notion* a man hath of any kind of beings, or things, as one hath a general notion or idea of a horse, or a tree, under which notion or idea he doth not represent to himself any one particular horse, or tree, but can equally apply this idea to any one of either kind in the world. But Plato, and others, in imitation of him, have used the term ἰδέα to signify *causa*; and that

ἢ (a) ἀσώματα, ἢ (b) ἀτόμους, ἢ κενὰ, ἢ τοιοῦτόν τινα ὄχλον ὀνομάτων διεξιέναι παρ' αὐτῶν ἤκουον ἐναντίων; Καὶ τὸ πάντων

upon this account, God, before he had produced things into being, conceived and formed ideas of the several species or sorts of things he was to give being to, and that, from such ideas formed in the divine mind, each species of things took its existence. Hence, I say, this word ἰδέα hath been used to signify *causa*; and hence Diogenes Laërtius, talking of Plato, says, Τὰς δὲ ἰδέας ὑφίσταται αἰτίας τίνας ἢ ἀρχὰς τοῦ τοιαῦτ' εἶναι τὰ φύσει συνεστῶτα, ὥσπερ ἐστὶν αὐτά. "He lays "down ideas as certain causes and principles, from whence "the things that subsist by nature are such as they are." And whoever reads Plato's Parmenides will find that he useth the term ἰδέα, not only to signify the several species of things, which he lays down as secondary causes under God, but also to signify the first cause, or God himself. The ideas here mentioned are those supposed to have originally been in the divine mind; because Lucian, in this place, ridicules the vanity of the philosophers, in pretending to account for the original causes of the several species of beings that are in the world.

(a) ἀσώματα.] Plato also asserted the doctrine of *incorporeal* or *spiritual* beings: Δοκεῖ δ' αὐτῷ τὸν Θεὸν, ὡς ἢ τὴν ψυχὴν, ἀσώματα εἶναι: "He thinks that God, as also the soul, "is *incorporeal*." *Diog. Laërt.* Lib. iii. Segm. 77.

And Plato himself, in his Politicon, says, Τὰ γὰρ ἀσώματα κάλλιστα ὄντα ἢ μέγιστα λόγῳ μόνον, ἄλλῳ δὲ οὐδενὶ, δείκνυται: "For *incorporeal* beings, as they are most transcendently "beautiful and ample, are shown by reason only, and "nothing else."

(b) ἀτόμους, ἢ κενά.] In these words he alludes to Epicurus's manner of accounting for the origin of the world; which was that of asserting that, from the beginning, nothing existed, but mere space, and very minute particles of matter, which he called atoms, and which, by accident or chance, joined to one another, and, in that vast void, formed themselves, by the help of motion, into the present order of things; that is, into this world, such as we see it. See Lucret.—But, what first put these atoms into motion,

δυνατὸν ἀτοπώτατον, ὅτι περὶ τῶν ἐναντιωτάτων ἕκαστος αὐτῶν λέγων, σφόδρα νικῶντας καὶ πιθανοὺς λόγους ἐπορίζετο, (a) ὥστε μήτε τῷ θερμὸν τὸ αὐτὸ πρᾶγμα λέγοντι, μήτε τῷ ψυχρὸν ἀντιλέγειν ἔχειν, καὶ ταῦτα εἰδότα σαφῶς, ὡς οὐκ ἄν ποτε θερμόν τι εἴη καὶ ψυχρὸν ἐν ταυτῷ χρόνῳ. Ἀτεχνῶς οὖν ἔπασχον τοῖς νυστάζουσι τούτοις ὅμοιον, ἄρτι μὲν ἐπινεύων, ἄρτι δὲ, ἀνανεύων ἔμπαλιν. Ἔτι δὲ πολλῷ τοῦτο ἐκείνων ἀτοπώτερον. Τοὺς γὰρ αὐτοὺς τούτους εὕρισκον ἐπιτηρῶν, ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπιτηδεύοντας. Τοὺς γοῦν καταφρονεῖν παραινοῦντας χρημάτων, ἑώρων ἀπρὶξ ἐχομένους αὐτῶν, καὶ περὶ τόκων διαφερομένους, καὶ ἐπὶ μισθῷ παιδεύοντας, καὶ πάντα ἕνεκα τούτων ὑπομένοντας· τούς τε τὴν δόξαν ἀποβαλλομένους, αὐτῆς ἕνεκα πάντα ἐπιτηδεύοντας· ἡδονῆς τε αὖ σχεδὸν ἅπαντας κατηγοροῦντας, ἰδίᾳ δὲ μόνῃ ταύτῃ προσηρτημένους. Σφαλεὶς οὖν καὶ ταύτης τῆς ἐλπίδος, ἔτι μᾶλλον ἐδυσχέραινον· ἠρέμα παραμυθούμενος ἐμαυτὸν, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνέσει διαβεβοημένων, ἀνόητός τε εἰμι, καὶ τἀληθὲς ἔτι ἀγνοῶν περιέρχομαι.

4. Καί μοι ποτὲ διαγρυπνοῦντι τούτων ἕνεκα, ἔδοξεν ἐς Βαβυλῶνα ἐλθόντα δεηθῆναί τινος τῶν μάγων τῶν Ζωροάστρου μαθητῶν καὶ διαδόχων. Ἤκουον δ' αὐτοὺς ἐπῳδαῖς τε καὶ τελεταῖς τισιν ἀνοίγειν τε τοῦ ᾅδου τὰς πύλας, καὶ κατάγειν ὃν ἂν βούλωνται ἀσφαλῶς, καὶ ὀπίσω αὖθις ἀναπέμπειν. Ἄριστον οὖν ἡγούμην εἶναι, παρά τινος τούτων διαπραξάμενον τὴν κατάβασιν, ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιώτιον, μαθεῖν παρ' αὐτοῦ, ἅτε μάντεως καὶ σοφοῦ, τίς ἐστιν ὁ ἄριστος βίος, καὶ ὃν ἄν τις ἕλοιτο εὖ φρονῶν. Καὶ δὴ, ἀναπηδήσας (b) ὡς

so as to join one to the other? Must it not (even upon his own hypothesis) be the Almighty Power, or God?

(a) ὥστε.] This sentence, down to λέγειν inclusive, seldom fails to puzzle a young reader. Wherefore, I give it, in literal English, inserting explanatory words, as follows: "So that I could contradict neither one philosopher, maintaining that the very thing in question was hot, nor another, asserting that the same thing was cold."

(b) ὡς εἶχον τάχους.] *Stephanus* judiciously observes that ἔχω, here, is not to be taken for *possum*, but that the phrase is of the same nature with these usual ones, ὡς ἕκαστος εἶχεν ἀξίας, and ὡς ἕκαστος εἶχεν ῥώμης, *as every one had of worth*, or *of strength*. So, here, ὡς εἶχον τάχους signifies, *as I had of speed*, that is, *according to my share of speed*; for, I suppose, *Stephanus* means that, strictly speaking, τάχους is the genitive case of *a quantity* understood.

εἶχον τάχους, ἤειν εὐθὺ Βαβυλῶνος. Ἐλθὼν δὲ, συγγίνομαί τινι τῶν Χαλδαίων σοφῷ ἀνδρὶ, καὶ θεσπεσίῳ τὴν τέχνην, πολιῷ μὲν τὴν κόμην, γένειον δὲ μάλα σεμνὸν καθειμένῳ· τοὔνομα δὲ ἦν αὐτῷ Μιθροβαρζάνης. Δεηθεὶς δὲ καὶ καθικετεύσας, μόλις ἔτυχον παρ' αὐτοῦ, ἐφ' ὅτῳ βούλοιτο μισθῷ, καθηγήσασθαί μοι τῆς ὁδοῦ. Παραλαβὼν δέ με ὁ ἀνὴρ, πρῶτα μὲν ἡμέρας ἐννέα καὶ εἴκοσιν ἅμα τῇ σελήνῃ ἀρξάμενος, ἔλουε, κατάγων ἐπὶ τὸν Εὐφράτην, ἕωθεν πρὸς ἀνατέλλοντα τὸν ἥλιον, ῥῆσίν τινα μακρὰν ἐπιλέγων, ἧς οὐ σφόδρα κατήκουον. Ὥσπερ γὰρ οἱ φαῦλοι τῶν ἐν τοῖς ἀγῶσι κηρύκων, ἐπίτροχόν τι καὶ οὐκ ἀσφαλὲς ἐφθέγγετο· πλὴν ἀλλ' ἐῴκει γέ τινας ἐπικαλεῖσθαι δαίμονας. Μετὰ γοῦν τὴν ἐπῳδὴν τρὶς ἄν μου πρὸς τὸ πρόσωπον ἀποπτύσας, ἐπανῄει πάλιν, οὐδένα τῶν ἀπαντώντων προσβλέπων. Καὶ σιτία μὲν ἡμῖν τὰ ἀκρόδρυα, ποτὸν δὲ γάλα, καὶ μελίκρατον, καὶ τὸ τοῦ Χοάσπου ὕδωρ· εὐνὴ δὲ ὑπαίθριος ἐπὶ τῆς πόας. Ἐπεὶ δὲ ἅλις εἶχε τῆς προδιαιτήσεως, περὶ μέσας (a) νύκτας ἐπὶ τὸν Τίγρητα ποταμὸν ἀγαγὼν, ἐκάθηρέ τέ με, καὶ ἀπέμαξε, καὶ περιήγνισε δᾳδὶ καὶ σκίλλῃ, καὶ ἄλλοις πλείοσιν, ἅμα καὶ τὴν ἐπῳδὴν ἐκείνην ὑποτανθορύσας. Εἶτα ὅλον με (b) καταμαγεύσας, καὶ περιελθὼν, ἵνα μὴ βλαπτοίμην ὑπὸ τῶν φαντασμάτων ἐπανάγει ἐς τὴν οἰκίαν, (c) ὡς εἶχον ἀναποδίζοντα. Καὶ τὸ λοιπὸν ἀμφὶ πλοῦν εἴχομεν. Αὐτὸς μὲν οὖν μαγικήν τιν' ἔδυ στολὴν, τὰ πολλὰ ἐοικυῖαν τῇ Μηδικῇ. Ἐμὲ δὲ τουτοισὶ φέρων ἐνεσκεύασε τῷ πίλῳ, καὶ τῇ λεοντῇ, καὶ προσέτι τῇ λύρᾳ· καὶ παρεκελεύσατο, ἤν τις ἔρηταί με τοὔνομα, Μένιππον μὲν μὴ λέγειν, Ἡρακλέα δὲ, ἢ Ὀδυσσέα, ἢ Ὀρφέα. ΦΙΛ. Ὡς δὴ τί τοῦτο, ὦ Μένιππε; Οὐ γὰρ συνίημι τὴν αἰτίαν οὔτε τοῦ σχήματος οὔτε τῶν ὀνομάτων. MEN. Καὶ μὴν πρόδηλόν γε τοῦτο, καὶ οὐ παντελῶς ἀπόρρητον. Ἐπεὶ γὰρ οὗτοι πρὸ ἡμῶν ζῶντες ἐς ᾅδου (d) κατεληλύθεισαν, ἡγεῖτο, εἴ με ἀπεικάσειεν αὐτοῖς, ῥᾳδίως ἂν τὴν τοῦ Αἰακοῦ φρουρὰν διαλαθεῖν, καὶ ἀκωλύτως παρελθεῖν, ἅτε συνηθέστερον, τραγικῶς μάλα παραπεμπόμενον ὑπὸ τοῦ σχήματος.

(a) νύκτας.] The plural number of νὺξ is frequently used instead of the singular. *Steph.*

(b) καταμαγεύσας.] I think, if there were such a word, in Latin, as *magificans*, or, in English, as *bewizarding*, each would more exactly express καταμαγεύσας than *incantans* doth.

(c) ὡς εἶχον.] *As I was.* That is, just after being rubbed and purified. Με is understood; for, *me habeo*, in Latin, is a similar expression.

(d) κατεληλύθεισαν.] Atticè, pro κατεληλύθεσαν.

5. Ἤδη δ' οὖν ὑπέφαινεν ἡμέρα, καὶ κατελθόντες ἐπὶ τὸν ποταμὸν, περὶ ἀναγωγὴν ἐγιγνόμεθα. Παρεσκεύαστο δ' αὐτῷ καὶ σκάφος, καὶ (a) ἱερεῖα, καὶ μελίκρατα, καὶ ἄλλα ὅσα πρὸς τὴν τελετὴν χρήσιμα. Ἐμβαλόμενοι οὖν ἅπαντα τὰ παρεσκευασμένα, οὕτω δὴ καὶ αὐτοί.

(b) Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.

Καὶ μέχρι μέν τινος ὑπεφερόμεθα ἐν τῷ ποταμῷ. Εἶτα δ' εἰσεπλεύσαμεν ἐς τὸ ἕλος καὶ τὴν λίμνην, ἐς ἣν ὁ Εὐφράτης ἀφανίζεται. Περαιωθέντες δὲ καὶ ταύτην, ἀφικνέμεθα ἔς τι χωρίον ἔρημον, καὶ ὑλῶδες καὶ ἀνήλιον. Ἐς ὃ ἀποβάντες (ἡγεῖτο δὲ ὁ Μιθροβαρζάνης) βόθρον τε ὠρυξάμεθα, καὶ τὰ μῆλα ἐσφάξαμεν, καὶ τὸ αἷμα περὶ τὸν βόθρον ἐσπείσαμεν. Ὁ δὲ μάγος ἐν τοσούτῳ δᾷδα καιομένην ἔχων, οὐκ ἔτ' ἠρεμίᾳ τῇ φωνῇ, παμμέγεθες δὲ ὡς οἷός τε ἦν ἀνακραγὼν, δαίμονάς τε ὁμοῦ πάντας ἐπεβοᾶτο, καὶ Ποινὰς, καὶ Ἐριννύας, (c) καὶ νυχίαν

(a) ἱερεῖα, καὶ μελίκρατα.] These words are spoken in ridicule of Ulysses's preparations, in Homer:

Ἔνθ' ἱερήϊα μὲν Περιμήδης Εὐρύλοχός τε
Εἶχον————————

And,

Πρῶτα μελικρήτῳ.——Hom. Odyss. Lib. xi.

(b) Βαίνομεν, &c.] This verse is also taken from Homer, ib.—Stephanus observes, concerning the word θαλερὸν, in this line, that it is generally explained by διύγρον, *wet*; but, says he, "Commodius *uberes* lacrymas ibi intelligere possumus quæ magna ubertate ex oculis profunduntur, ut "frondes ex arboribus." Perhaps, he would have accounted for the metaphor still more naturally, if he had said, "Ut gemmæ ex arboribus, *as buds break out of trees*.

(c) καὶ νυχίαν, &c.] Here is an heroic verse, which, whether it stand thus in any poet, is what I do not know. I am apt to think that Lucian pieced it together, out of two fragments of different verses, as he hath done that in Charon:

Νήσῳ ἐν ἀμφιρύτῃ, βασιλεὺς δέ τις εὔχεται εἶναι.

But, it seems a little strange to me that he should make use of the epithet αἰπεινὴν; and, till I can find good authority for his so doing, I shall believe he should have written it ἐπαινὴν, because Homer, Il. Lib. ix. hath it,

Κικλήσκων Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν;

Ἑκάτην, καὶ αἰπεινὴν Περσεφόνειαν, παραμιγνὺς ἅμα βαρβαρικά τινα καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐθὺς οὖν πάντα ἐκεῖνα ἐσαλεύετο, καὶ ὑπὸ τῆς ἐπῳδῆς τοὔδαφος ἀνερρήγνυτο, καὶ ἡ ὑλακὴ τοῦ Κερβέρου πόρρωθεν ἠκούετο, καὶ τὸ πρᾶγμα ὑπερκατηφὲς ἦν καὶ σκυθρωπόν.

(a) Ἔδδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀϊδωνεύς.

Κατεφαίνετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη, καὶ ὁ Πυριφλεγέθων, καὶ τοῦ Πλούτωνος τὰ βασίλεια. Κατελθόντες δ' (b) ὅμως διὰ τοῦ χάσματος, τὸν μὲν Ῥαδάμανθυν εὕρομεν τεθνεῶτα μικροῦ δεῖν ὑπὸ τοῦ δέους. Ὁ δὲ Κέρβερος ὑλάκτησε μέντοι, καὶ (c) παρεκίνησε· ταχὺ δέ μου κρούσαντος τὴν λύραν, παραχρῆμα ἐκοιμήθη ὑπὸ τοῦ μέλους. Ἐπεὶ δὲ πρὸς τὴν λίμνην ἤλθομεν, μικροῦ μὲν οὐδ' ἐπεραιώθημεν· ἦν γὰρ ἤδη πλῆρες τὸ πορθμεῖον, καὶ οἰμωγῆς ἀνάπλεων. Τραυματίαι δὲ πάντες ἐπέπλεον, ὁ μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλὴν, ὁ δὲ ἄλλό τι συντετριμμένος· ἐμοὶ δοκεῖν ἔκ τινος πολέμου παρόντες. Ὅμως δ' οὖν ὁ βέλτιστος Χάρων, ὡς εἶδε τὴν λεοντῆν, οἰηθείς με τὸν Ἡρακλέα εἶναι, ἐσεδέξατό με, καὶ διεπόρθμευσέ τε ἄσμενος, καὶ ἀποβᾶσι διεσήμαινε τὴν ἀτραπόν.

6. Ἐπεὶ δὲ ἦμεν ἐν τῷ σκότῳ, προῄει μὲν ὁ Μιθροβαρζάνης. Εἰπόμην δ' ἐγὼ κατόπιν ἐχόμενος αὐτοῦ, ἕως πρὸς λειμῶνα μέγιστον ἀφικνούμεθα τῷ ἀσφοδέλῳ κατάφυτον. Ἔνθα δὴ περιεπέτοντο ἡμᾶς (d) τετριγυῖαι τῶν νεκρῶν αἱ σκιαί. Κατ' ὀλίγον δὲ προϊόντες, παρεγενόμεθα πρὸς τὸ τοῦ Μίνω δικαστήριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ

And again, Odyss. xi.

Ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείᾳ,

and every-where else in the same manner. Besides this, the epithet ἐπαινὴν, *horrendam*, seems much better applied, to *Proserpine*, than αἰπεινὴν, *excelsam*.

(a) Ἔδδεισεν, &c.] Hom. Il. Lib. xix. Upon the shock given to the earth by the battle of the Gods, near Troy.

(b) ὅμως.] *Nevertheless*. That is, though every thing appeared frightful, to deter us.

(c) παρεκίνησε.] Παρακινέω is generally taken in a passive sense, and signifies, *indecore-moveor*; and, from thence, it signifies, *mente-emoveor*, or *in-furorem-vertor*. Steph.

(d) τετριγυῖαι.] *Jesting upon*:

——ψυχὴ δὲ κατὰ χθονὸς ἠΰτε καπνὸς
Ὤχετο τετριγυῖα. Il. xxiii. v. 101.

θρόνου τινὸς ὑψηλοῦ καθήμενος. Παρειστήκεσαν δὲ αὐτῷ Ποιναὶ, ϗ (a) Ἀλάστορες, ϗ Ἐριννύες. Ἑτέρωθεν δὲ προσήγοντο πολλοί τινες ἐφεξῆς ἁλύσει μακρᾷ δεδεμένοι. Ἐλέγοντο δὲ εἶναι μοιχοὶ, ϗ πορνοβοσκοὶ, ϗ τελῶναι, ϗ κόλακες, ϗ συκοφάνται, ϗ τοιοῦτος ὅμιλος τῶν πάντα κυκώντων ἐν τῷ βίῳ. Χωρὶς δὲ οἵτε πλούσιοι, ϗ τοκογλύφοι προσῄεσαν, ὠχροὶ, ϗ προγάστορες, ϗ ποδαγροὶ, (b) κλοιὸν ἕκαστος αὐτῶν ϗ κόρακα διτάλαντον ἐπικείμενος. Ἐφεστῶτες οὖν ἡμεῖς, ἑωρῶμέν τε τὰ γιγνόμενα, ϗ ἠκούομεν τῶν ἀπολογουμένων. Κατηγόρουν δὲ αὐτῶν καινοί τινες ϗ παράδοξοι ῥήτορες. ΦΙΛ. Τίνες οὗτοι πρὸς Διός; Μὴ γὰρ ὀκνήσῃς ϗ τοῦτο εἰπεῖν. MEN. Οἶσθά που ταυτασὶ τὰς πρὸς τὸν ἥλιον ἀποτελουμένας σκιὰς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάνυ μὲν οὖν. MEN. Αὗται τοίνυν, ἐπειδὰν ἀποθάνωμεν, κατηγοροῦσί τε, ϗ καταμαρτυροῦσι, ϗ διελέγχουσι τὰ πεπραγμένα ἡμῖν παρὰ τὸν βίον· ϗ σφόδρα τινὲς αὐτῶν ἀξιόπιστοι δοκοῦσιν, ἅτε ἀεὶ συνοῦσαι, ϗ μηδέποτε ἀφιστάμεναι τῶν σωμάτων. Ὁ δ᾽ οὖν Μίνως ἐπιμελῶς ἐξετάζων ἀπέπεμπεν ἕκαστον ἐς τὸν τῶν ἀσεβῶν χῶρον, δίκην ὑφέξοντα κατ᾽ ἀξίαν τῶν τετολμημένων· ϗ μάλιστα ἐκείνων ἥπτετο, τῶν ἐπὶ πλούτοις τε ϗ ἀρχαῖς τετυφωμένων, ϗ μονονουχὶ ϗ προσκυνεῖσθαι περιμενόντων, τήν τε ὀλιγοχρόνιον ἀλαζονείαν αὐτῶν, ϗ τὴν ὑπεροψίαν μυσαττόμενος, ϗ ὅτι μὴ ἐμέμνηντο, θνητοί τε ὄντες αὐτοὶ, ϗ θνητῶν ἀγαθῶν τετυχηκότες. Οἱ δὲ ἀποδυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα (πλούτους λέγω, ϗ γένη, ϗ δυναστείας) γυμνοὶ κάτω νενευκότες, παρειστήκεσαν, ὥσπερ τινα ὄνειρον ἀναπεμπαζόμενοι τὴν παρ᾽ ἡμῖν εὐδαιμονίαν· ὥστ᾽ ἔγωγε ταῦθ᾽ ὁρῶν, ὑπερέχαιρον· ϗ εἴ τινα γνωρίσαιμι αὐτῶν, προσιὼν ἂν ἡσυχῆ πως ὑπεμίμνησκον, "Οἷος ἦν παρὰ τὸν βίον, ϗ ἡλίκον "ἐφύσα τότε, (c) ἡνίκα πολλοὶ μὲν ἕωθεν ἐπὶ τῶν προθύρων "παρειστήκεισαν, τὴν πρόοδον αὐτοῦ περιμένοντες, ὠθούμενοί τε ϗ "ἀποκλειόμενοι πρὸς τῶν οἰκετῶν. Ὁ δὲ μόγις ἄν ποτε ἀνατείλας

(a) Ἀλάστορες.] The grammarians agree that Ἀλάστωρ signifieth an *evil genius*, who inflicts upon men ἄλαστα, *not-to-be-forgotten;* that is, *grevious* punishments. *Steph.*

(b) κλοιὸν, ϗ κόρακα.] Κλοιὸς, *a* κλείω, *claudo*, a *neck-yoke*. *Steph.*—The κόραξ was, probably, some massy iron, having a beak like that of a *crow*, and thereby fitted to pierce and break through any thing that was solid and strong. We call that sort of iron handspike, with which we break up quarries, "*a crow*."

(c) ἡνίκα.] *Quando*, or *quum:* ἵνεκα, *quia*, or *causa*.

"αὐτοῖς ὑπερφυής τις, ἢ περίχρυσος, ἢ διαποίκιλος, εὐδαίμονας "οἴεσθαι καὶ μακαρίους ἀποφαίνειν τοὺς προσειπόντας, εἰ τὸ στῆθος, ἢ "τὴν δεξιὰν προτείνων δοίη καταφιλεῖν."—Ἐκεῖνοι μὲν οὖν ἠνιῶντο ἀκούοντες.

7. Τῷ δὲ Μίνωϊ μία τις καὶ πρὸς χάριν ἐδικάσθη δίκη. Τὸν γάρ τοι Σικελιώτην (a) Διονύσιον, πολλὰ καὶ ἀνόσια ὑπό τε Δίωνος κατηγορηθέντα, καὶ (b) ὑπὸ τῆς στοᾶς καταμαρτυρηθέντα, παρελθὼν

(a) Διονύσιον.] This was Dionysius II. of Sicily, a most inhuman tyrant. After the death of his father, Dionysius I. he gave himself up entirely to revelling, and the massacre of his subjects. Upon this, Dion, brother to his father's second wife, a man of great humanity, learning, military skill, and spirit, formed a design to dethrone him; but, upon the tyrant's discovering it, he fled to Corinth; and, returning thence with sufficient forces, deposed him, and made him fly to the Locrensians, a people of Italy, then in alliance with him. Here, by villanous methods, he got the supreme power into his own hands, and then rioted, ravished, robbed, and murdered, as he had before done, at Syracuse. At length, when he was determined to make a general slaughter, his forces were opposed and routed, and he himself was obliged to fly back again to Sicily; where he surprised Syracuse, and, once more, made himself master of it. Upon this, Dion formed a second conspiracy, which took effect: for he obliged the tyrant to fly to Corinth, where, that he might no longer appear formidable, and so preserve his life, he turned buffoon and school-master. *Diod. Sicul.* Lib. xvi, and *Justin,* Lib. xxi.—His being reduced to live the life a school-master seems a manifest judgment upon him, for all his wicked practices.

(b) ὑπὸ τῆς στοᾶς.] Probably, Lucian here means to insinuate how contrary the strict morality and principles of the Stoics were to the enormous practices of Dionysius, who thought himself, as it were, licensed to do what pleased him, from the doctrine of Aristippus, who frequented his court, and, being an Epicurean philosopher (that is, a wicked madman), held that nothing was good but self gratification or pleasure; nothing evil but pain of body or mind: a monstrous doctrine, that plainly encourages men to let all

Ἀρίστιππος ὁ Κυρηναῖος (ἄγει δ' αὐτὸν ἐν τιμῇ, ϗ δύναται μέγιστον ἐν τοῖς κάτω) μικροῦ δεῖν τῇ Χιμαίρᾳ προσδεθέντα παρέλυσε τῆς καταδίκης, λέγων πολλοῖς αὐτὸν τῶν (a) πεπαιδευμένων πρὸς ἀργύριον γενέσθαι δεξιόν. Ἀποστάντες δὲ ὅμως τοῦ δικαστηρίου, πρὸς τὸ κολαστήριον ἀφικνούμεθα. Ἔνθα δὴ, ὦ φίλε, πολλὰ ϗ ἐλεεινὰ ἦν ἀκοῦσαί τε, ϗ ἰδεῖν· μαστίγων τε γὰρ ὁμοῦ ψόφος ἠκούετο, ϗ οἰμωγὴ τῶν ἐπὶ τοῦ πυρὸς ὀπτωμένων, ϗ (b) στρέβλαι, ϗ κύφωνες, ϗ τροχοί· ϗ ἡ Χίμαιρα ἐσπάραττε, ϗ ὁ Κέρβερος ἐδάρδαπτε· ἐκολάζοντό τε ἅμα πάντες, βασιλεῖς, δοῦλοι, σατράπαι, πένητες, πλούσιοι, πτωχοί· ϗ μετέμελε πᾶσι τῶν τετολμημένων. Ἐνίους δὲ αὐτῶν ϗ ἐγνωρίσαμεν ἰδόντες, ὁπόσοι ἦσαν τῶν ἔναγχος τετελευτηκότων· οἱ δὲ ἐνεκαλύπτοντο ϗ ἀπεστρέφοντο· εἰ δὲ ϗ προσβλέποιεν, μάλα δουλο-

their depraved and violent appetites loose upon one another, loosens all the ties of virtue and bonds of society, and tends to make mankind a multitude of fiends and monsters.

(a) πεπαιδευμένων.] Plutarch says that Dionysius's palace was very dusty; because many mathematicians, who studied there, drew their figures in sand. He certainly was a lover and encourager of learning and learned men: for he heard Plato, with great pleasure, and esteemed him so highly as to promise him a considerable tract of land, to set up his new form of government in. Archytas, the great mathematician and Pythagorean philosopher, had a vast influence over him: and Aristippus used to tell him, to his face, that he frequented his court because he wanted money from him. Χρημάτων δεόμενος παρὰ σὲ ἥκω, says he. To which, in particular, Lucian probably here alludes. See Diog. Laërt. in Plat. and Aristip.

(b) στρέβλαι, ϗ κύφωνες.] Στρέβλη properly signified a *wooden* instrument, with which, by the help of wedges, ship-carpenters brought the planks of ships close to the timbers. It was so called from στρέφω, *verto*, and was also made use of to press men, in order either to torture, or put them to death. *Steph.* Κύφων was another instrument, "quo vin-"ciebantur aut torquebantur nocentes," as Stephanus observes: and, as it was so named from κύπτω, *pronumfacio*, or *incurvo*, it probably was some sort of an instrument that brought the neck and knees together, resembling the punishment of tying neck and heels, used to our soldiers.

ἀγεννές τι, καὶ κολακευτικόν· καὶ ταῦτα, πῶς οἴει βαρεῖς ὄντες, καὶ ὑπερόπται παρὰ τὸν βίον;—Τοῖς μέντοι πένησιν ἡμιτέλεια τῶν κακῶν ἐδίδοτο, καὶ διαναπαυόμενοι πάλιν ἐκολάζοντο.

8. Καὶ μὴν κἀκεῖνα εἶδον τὰ μυθώδη, τὸν Ἰξίονα, καὶ τὸν Σίσυφον, καὶ τὸν Φρύγα Τάνταλον χαλεπῶς ἔχοντα, καὶ τὸν γηγενῆ Τιτυόν· Ἡράκλεις ὅσος. Ἔκειτο γὰρ τόπον ἐπέχων ἀγροῦ. Διελθόντες δὲ καὶ τούτους, εἰς τὸ πεδίον ἐσβάλλομεν, τὸ Ἀχερούσιον· εὑρίσκομέν τε αὐτόθι τοὺς ἡμιθέους τε, καὶ τὰς ἡρωΐνας, καὶ τὸν ἄλλον ὅμιλον τῶν νεκρῶν, κατὰ ἔθνη καὶ φῦλα διαιτωμένους· τοὺς μὲν παλαιούς τινας, καὶ εὐρωτιῶντας, καὶ, ὥς φησιν Ὅμηρος, ἀμενηνούς· τοὺς δὲ νεαλεῖς καὶ συνεστηκότας, καὶ μάλιστα τοὺς Αἰγυπτίους αὐτοὺς, διὰ τὸ πολυαρκὲς τῆς (a) ταριχείας. Τὸ μέντοι διαγινώσκειν ἕκαστον, οὐ πάνυ τι ἦν ῥᾴδιον· ἅπαντες γὰρ ἀτεχνῶς ἀλλήλοις γίνονται ὅμοιοι, τῶν ὀστέων γεγυμνωμένων· πλὴν μόγις καὶ διὰ πολλοῦ ἀναθεωροῦντες αὐτοὺς ἐγινώσκομεν. Ἔκειντο δ' ἐπ' ἀλλήλοις ἀμαυροὶ καὶ ἄσημοι, καὶ οὐδὲν ἔτι τῶν παρ' ἡμῖν καλῶν φυλάττοντες. Ὥστε, πολλῶν ἐν τ' αὐτῷ, σκελετῶν κειμένων, καὶ πάντων ὁμοίων, καὶ φοβερόν τι καὶ διάκενον δεδορκότων, καὶ γυμνοὺς τοὺς ὀδόντας προφαινόντων, ἠπόρουν πρὸς ἐμαυτὸν, ᾧ τινι διακρίναιμι τὸν Θερσίτην ἀπὸ τοῦ καλοῦ Νιρέως, ἢ τὸν μεταίτην Ἶρον, ἀπὸ τοῦ (b) Φαιάκων βασιλέως, ἢ Πυῤῥίαν τὸν μάγειρον ἀπὸ τοῦ Ἀγαμέμνονος. Οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμάτων αὐτοῖς παρέμενεν· ἀλλ' ὅμοια τὰ ὀστᾶ ἦν, ἄδηλα, καὶ (c) ἀνεπίγραφα, καὶ ὑπ' οὐδενὸς ἔτι διακρίνεσθαι δυνάμενα.

9. Τοιγάρτοι ἐκεῖνα ὁρῶντι ἐδόκει μοι ὁ τῶν ἀνθρώπων βίος πομπῇ τινι μακρᾷ προσεοικέναι, (d) χορηγεῖν δὲ καὶ διατάττειν ἕκαστα ἡ τύχη, διάφορα καὶ ποικίλα τοῖς πομπευταῖς σχήματα προσάπ-

(a) ταριχείας] The ancient Egyptians embalmed their dead in such a manner, that the bodies remain entire, even to this day, as they are frequently found in their tombs.

(b) Φαιάκων βασιλέως.] *Alcinous.*

(c) ἀνεπίγραφα.] *Titulis-carentia;* that is, *wanting-marks-of-distinction,* whereby they may be known from any other bones.

(d) χορηγεῖν.] *To do the office of a* χορηγὸς, who was the person appointed to manage the Athenian players, dancers, and musicians, and had the direction of their dresses and performances, either on the theatre, or upon the public festivals and solemnities. He also was to find them in all necessaries. *Potter* and *Steph.*

θεῖσα. Τὸν μὲν γὰρ λαβοῦσα ἡ τύχη, βασιλικῶς διεσκεύασε τιάραν τε ἐπιθεῖσα, καὶ δορυφόρους παραδοῦσα, καὶ τὴν κεφαλὴν στέψασα τῷ διαδήματι· τῷ δὲ οἰκέτου σχῆμα περιέθηκε· τὸν δέ τινα καλὸν εἶναι ἐκόσμησε· τὸν δὲ ἄμορφον καὶ γελοῖον παρεσκεύασε· παντοδαπὴν γὰρ οἶμαι δεῖν γενέσθαι τὴν θέαν. Πολλάκις δὲ διὰ μέσης τῆς πομπῆς μετέβαλε τὰ ἐνίων σχήματα, οὐκ ἐῶσα ἐς τὸ τέλος διαπομπεῦσαι ὡς ἐτάχθησαν· ἀλλὰ μεταμφιάσασα, τὸν μὲν (a) Κροῖσον ἠνάγκασε τὴν τοῦ οἰκέτου καὶ αἰχμαλώτου σκευὴν ἀναλαβεῖν· τὸν δὲ Μαιάνδριον, τέως ἐν τοῖς οἰκέταις πομπεύοντα, τὴν (b) Πολυκράτους τυραννίδα

(a) Κροῖσον.] See your dictionary.

(b) Πολυκράτους.] The story of Polycrates is very extraordinary, and is related to this purpose, in the 3d book of Herodotus.—He first seized upon Samos, then conquered many of the Ægean islands, and took several towns upon the coast of Asia; and all this without the least interruption of his success. Upon which, Amasis, king of Egypt, sent him a message, to desire he would throw away whatever he had of greatest value, and the loss of which would most afflict him; for that his successes were too extraordinary, and must be followed by some terrible disaster, if he did not inflict upon himself a share of the misfortunes which necessarily attend this life. Upon this, Polycrates took an emerald signet, of inestimable value, and, getting into a boat, went out to a good distance from Samos, and there dropped it into the sea, before many witnesses. In four or five days after, he had a present made him of a fine fish, in the belly of which was found this very signet: of which surprising piece of fortune, when Amasis had been informed, he instantly sent ambassadors to Polycrates, by whom he renounced all future commerce and friendship with a man who must come to some dreadful end. His apprehensions were, in the end, verified; for Orœtes, governor of Sardis, under Cyrus, having, by way of a lure, invited Polycrates to come and accept of a great treasure he had at his service, whereby to push on his conquests, Polycrates thereupon created his secretary, Mæandrius, regent, in his own stead, and went to wait upon Orœtes, who instantly seized and crucified him: and thus did Mæandrius get the possession of his crown. Herodotus mentions nothing of Mæandrius's be-

μετενδύντα, καὶ μέχρι μέν τινος εἴασε χρῆσθαι τῷ σχήματι. Ἐπειδὰν δ' ὁ τῆς πομπῆς (a) καιρὸς παρέλθῃ, τηνικαῦτα ἕκαστος ἀποδοὺς τὴν σκευὴν, καὶ ἀποδυσάμενος τὸ σχῆμα μετὰ τοῦ σώματος, ὥσπερ ἦν πρὸ τοῦ, γίγνεται, μηδὲν τοῦ πλησίον διαφέρων. Ἔνιοι δὲ ὑπ' ἀγνωμοσύνης, ἐπειδὰν (b) ἀπαιτῇ τὸν κόσμον ἐπιστᾶσα ἡ τύχη, ἄχθονταί γε, καὶ ἀγανακτοῦσιν, ὥσπερ οἰκείων τινῶν στερισκόμενοι, καὶ οὐχ ἃ πρὸς ὀλίγον ἐχρήσαντο ἀποδιδόντες. Οἶμαι δὲ καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἑωρακέναι τοὺς τραγικοὺς ὑποκριτὰς τούτους πρὸς τὰς χρείας τῶν δραμάτων ἄρτι μὲν Κρέοντας, ἐνίοτε δὲ Πριάμους γιγνομένους, ἢ Ἀγαμέμνονας· καὶ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς τὸ τοῦ Κέκροπος ἢ Ἐρεχθέως σχῆμα μιμησάμενος, μετ' ὀλίγον οἰκέτης προῆλθεν ὑπὸ τοῦ ποιητοῦ κεκελευσμένος. Ἤδη δὲ πέρας ἔχοντος τοῦ δράματος, ἀποδυσάμενος ἕκαστος αὐτῶν τὴν χρυσόπαστον ἐκείνην ἐσθῆτα, καὶ τὸ προσωπεῖον ἀποθέμενος, καὶ καταβὰς ἀπὸ τῶν ἐμβατῶν, πένης, καὶ ταπεινὸς περιέρχεται, οὐκ ἔτ' Ἀγαμέμνων ὁ Ἀτρέως, οὐδὲ Κρέων ὁ Μενοικέως· ἀλλὰ (c) Πῶλος Χαρικλέους Σουνιεὺς ὀνομαζόμενος, ἢ Σάτυρος ὁ Θεογείτονος Μαραθώνιος.— Τοιαῦτα καὶ τὰ τῶν ἀνθρώπων πράγματά ἐστιν, ὡς τότε μοι ὁρῶντι ἔδοξεν.

10. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ τοὺς πολυτελεῖς τούτους καὶ ὑψηλοὺς τάφους ἔχοντες ὑπὲρ γῆς, καὶ στήλας, καὶ εἰκόνας, καὶ ἐπιγράμματα, οὐδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν; ΜΕΝ. Ληρεῖς, ὦ οὗτος· εἰ γὰρ ἐθεάσω τὸν Μαύσωλον αὐτὸν, λέγω δὲ τὸν Κᾶρα, τὸν ἐκ τοῦ τάφου περιβόητον, εὖ οἶδα, ὅτι οὐκ ἂν ἐπαύσω γελῶν· οὕτω ταπεινὸς ἔρριπτο ἐν παραβύστῳ που, λανθάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοσοῦτον ἀπολαύων τοῦ μνήματος, παρ' ὅσον ἐβαρύνετο τηλικοῦτον ἄχθος ἐπικείμενος. Ἐπειδὰν γὰρ, ὦ ἑταῖρε, ὁ Αἰακὸς ἀπομετρήσῃ ἑκάστῳ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον

traying him to Orœtes, as Lucian gives us to believe, in Charon; and I doubt whether any history, we have now extant, gives that account.

(a) καιρὸς παρέλθῃ.] That is, "when this life is ended."

(b) ἀπαιτῇ ἡ τύχη.] That is, "when, at the hour of death, "men must part with all their worldly possessions."

(c) Πῶλος, ἢ Σάτυρος.] Polus was a famous Greek tragedian, who never failed to make his audience weep when he acted the Electra of Sophocles. *Hoffman*. Satyrus was another Greek actor, remarkable for mimicking Demosthenes's impediment of speech. *Diodor. Sicul.* Lib. xvi.

ὁ πλέον οὐδὲν) ἀνάγκη ἀγαπῶντα κατακεῖσθαι, πρὸς τὸ μέτρον συνεσταλμένον. Πολλῷ δ' ἂν οἶμαι μᾶλλον ἐγέλας, εἰ ἐθεάσω τοὺς παρ' ἡμῖν βασιλέας καὶ σατράπας, πτωχεύοντας παρ' αὐτοῖς, καὶ ἤτοι ταριχοπωλοῦντας ὑπ' ἀπορίας, ἢ τὰ πρῶτα (a) διδάσκοντας γράμματα, καὶ ὑπὸ τοῦ τυχόντος ὑβριζομένους, καὶ κατὰ κόρρης παιομένους, ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμότατα. Φίλιππον γοῦν τὸν Μακεδόνα ἐγὼ θεασάμενος, οὐδὲ κρατεῖν ἐμαυτοῦ δυνατὸς ἦν. Ἐδείχθη δέ μοι ἐν γωνιδίῳ τινὶ, μισθοῦ ἀκούμενος τὰ σαθρὰ τῶν ὑποδημάτων. Πολλοὺς δὲ καὶ ἄλλους ἦν ἰδεῖν ἐν ταῖς τριόδοις μεταιτοῦντας. Ξέρξας λέγω, καὶ Δαρείους, καὶ Πολυκράτας.

11. ΦΙΛ. Ἄτοπα διηγῇ τὰ περὶ τῶν βασιλέων, καὶ μικροῦ δεῖν ἄπιστα. Τί δὲ ὁ Σωκράτης ἔπραττε, καὶ Διογένης, καὶ εἴ τις ἄλλος τῶν σοφῶν; ΜΕΝ. Ὁ μὲν Σωκράτης κἀκεῖ περιέρχεται (b) διελέγχων ἅπαντας· σύνεστι δ' αὐτῷ Παλαμήδης, καὶ Ὀδυσσεὺς, καὶ Νέστωρ, καὶ εἴ τις ἄλλος λάλος νεκρός. Ἔτι μέντοι ἐπεφύσητο αὐτῷ, καὶ διῳδήκει ἐκ τῆς φαρμακοποσίας τὰ σκέλη. Ὁ δὲ βέλτιστος Διογένης παροικεῖ μὲν Σαρδαναπάλλῳ τῷ Ἀσσυρίῳ, καὶ Μίδᾳ τῷ Φρυγὶ, καὶ ἄλλοις τισὶ τῶν πολυτελῶν· ἀκούων δὲ οἰμωζόντων αὐτῶν, καὶ τὴν παλαιὰν τύχην ἀναμετρουμένων, γελᾷ τε, καὶ τέρπεται, καὶ τὰ πολλὰ

(a) διδάσκοντας.] He alludes to the case of Dionysius, already mentioned.

(b) διελέγχων ἅπαντας.] Socrates told the Athenian judges, when they sat upon his trial, "That the God, or Genius, "had commanded him to question all men, and convince "them of their ignorance of virtue." (Observe how like a person commissioned he speaks.) And again he says, Οἷον δέ μοι δοκεῖ ὁ Θεὸς ἐμὲ τῇ πόλει ταύτῃ προστεθεικέναι, τοιοῦτον ὄντα ὃς ὑμᾶς ἐγείρων, καὶ πείθων, καὶ ὀνειδίζων ἕνα ἕκαστον οὐδὲν παύομαι. "As God seems to me to have placed me over "this city, being such a person, as I cannot cease to excite, "and persuade, and upbraid every single man." *Plat* in Apolog. And it hath not been doubted, by many wise and learned Christians, that God raised him a light in the days of darkness; as he had so wonderfully enlightened his mind, that no man, of the Gentile world, ever before or after him shone forth with such clear evidence, and strong conviction, against the corruptions of mankind. It is, therefore, with me no question that God appointed and inspired him to be, in some measure, a *light to direct the* Gentiles.

ὕπτιος καταχείμενος ᾄδει μάλα τραχὺ καὶ ἀπηνὲς τῇ φωνῇ, τὰς οἰμωγὰς αὐτῶν (a) ἐπικαλύπτων, ὥστε ἀνιᾶσθαι τοὺς ἄνδρας, καὶ διασκέπτεσθαι μετοικεῖν, οὐ φέροντας τὸν Διογένην.

12. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς.—Τί δὲ τὸ ψήφισμα ἦν, ὅπερ ἐν ἀρχῇ ἔλεγες κεκυρῶσθαι κατὰ τῶν πλουσίων; ΜΕΝ. Εὖγε ὑπεμνησας· οὐ γὰρ οἶδ' ὅπως περὶ τούτου λέγειν προθέμενος, παμπολὺ ἀπεπλανήθην τοῦ λόγου. Διατρίβοντος γάρ μου παρ' αὐτοῖς, προὔθεσαν οἱ (b) πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων. Ἰδὼν οὖν πολλοὺς συνθέοντας, ἀναμίξας ἐμαυτὸν τοῖς νεκροῖς εὐθὺς εἷς καὶ αὐτὸς ἦν τῶν (c) ἐκκλησιαστῶν. Διῳκήθη μὲν οὖν καὶ ἄλλα· τελευταῖον δὲ τὸ περὶ τῶν πλουσίων. Ἐπεὶ γὰρ αὐτῶν κατηγόρητο πολλά, καὶ δεινά, βία, καὶ ἀλαζονεία, καὶ ὑπεροψία, καὶ ἀδικία, τέλος ἀναστάς τις τῶν δημαγωγῶν ἀνέγνω Ψήφισμα τοιοῦτο.

Ψήφισμα.

“ Ἐπειδὴ πολλὰ καὶ παράνομα οἱ πλούσιοι δρῶσι παρὰ τὸν βίον, ἁρπάζοντες καὶ βιαζόμενοι, καὶ πάντα τρόπον τῶν πενήτων καταφρονοῦντες, δέδοχθαι τῇ (d) βουλῇ καὶ τῷ δήμῳ. ἐπειδὰν ἀποθάνωσι, τὰ μὲν σώματα αὐτῶν κολάζεσθαι, καθάπερ καὶ τὰ τῶν ἄλλων πονηρῶν· τὰς δὲ ψυχὰς ἀναπεμφθείσας ἄνω ἐς τὸν βίον, καταλύεσθαι ἐς τοὺς ὄνους, ἄχρις ἂν ἐν τῷ τοιούτῳ διαγάγωσι (e) μυριάδας ἐτῶν πέντε καὶ εἴκοσιν, ὄνοι ἐξ ὄνων γιγνόμενοι, καὶ ἀχθοφοροῦντες, καὶ ὑπὸ τῶν πενήτων ἐλαυνόμενοι. Τοὐντεῦθεν δὲ λοιπόν, ἐξεῖναι αὐτοῖς ἀποθανεῖν.” — (f) “ Εἶπε τὴν γνώμην Κρανίων Σκελετίωνος,

(a) ἐπικαλύπτων.] Stephanus renders this word by *obscurans*, the propriety of which, to signify *drowning* a noise, I cannot see.

(b) πρυτάνεις.] See the notes upon *Conc. Deor.*

(c) ἐκκλησιαστῶν.] Ἐκκλησιαστὴς signifies, *one-of-the-assembly-of-the-people*. I know no exact corresponding term, used by the Romans. *Concionarius* signifies rather a *frequenter-of-such-assemblies*, than a *member* of one.

(d) βουλῇ καὶ δήμῳ.] See the notes upon *Conc. Deor.*

(e) μυριάδας.] Μυρίας signifies ten thousand; so that twenty-five times that will make two hundred and fifty thousand.

(f) Εἶπε τὴν γνώμην.) When any man offered a decree, or a law, to be passed, either in the senate, or assembly of the

"Νεκυσιεύς, φυλῆς Ἀλιβαντιάδος."—Τούτου ἀναγνωσθέντος τοῦ ψηφίσματος, (a) ἐπεψήφισαν μὲν αἱ ἀρχαί, ἐπεχειροτόνησε δὲ τὸ πλῆθος, καὶ ἐνεβριμήσατο ἡ Βριμώ, καὶ ὑλάκτησεν ὁ Κέρβερος. Οὕτω γὰρ ἐντελῆ γίγνεται, καὶ κύρια, τὰ ἀνεγνωσμένα.

13. Ταῦτα μὲν δή σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ οὗπερ ἀφίγμην ἕνεκα, τῷ Τειρεσίᾳ προσελθὼν, ἱκέτευον αὐτὸν τὰ πάντα διηγησάμενος, εἰπεῖν πρός με, ποῖόν τινα ἡγεῖτο τὸν ἄριστον βίον. Ὁ δὲ γελάσας (ἔστι δὲ τυφλόν τι γερόντιον, καὶ ὠχρὸν, καὶ λεπτόφωνον), "Ὦ τέκνον (φησὶ) τὴν μὲν αἰτίαν οἶδά σου τῆς ἀπορίας, ὅτι παρὰ τῶν σοφῶν ἐγένετο, οὐ τὰ αὐτὰ γιγνωσκόντων ἑαυτοῖς. Ἀτὰρ οὐ θέμις λέγειν πρός σε· ἀπείρηται γὰρ ὑπὸ τοῦ Ῥαδαμάνθυος. Μηδαμῶς, (ἔφην) ὦ Πατέριον· ἀλλ' εἰπὲ, καὶ μὴ περιίδῃς με σοῦ τυφλότερον περιιόντα ἐν τῷ βίῳ." Ὁ δὲ, δή με ἀπαγαγὼν, καὶ πολὺ τῶν ἄλλων ἀποσπάσας, ἠρέμα προσκύψας πρὸς τὸ οὖς φησίν. "Ὁ τῶν (b) ἰδιωτῶν ἄριστος βίος· καὶ σωφρονέστερος· ὡς τῆς ἀφροσύνης παυσάμενος τοῦ μετεωρολογεῖν, καὶ (c) τέλη καὶ ἀρχὰς ἐπισκοπεῖν,

people of Athens, he was said εἰπεῖν τὴν γνώμην, *to propose that opinion.* The following proper names have here been occasionally made, and humourously adapted, by Lucian I accordingly take the liberty to render Ἀλιβαντιάδος by the made word *exsanguana, the bloodless.* I would render the whole sentence thus, in English: *Skull*, the son of *Skeleton, a native of Ghostland*, of *the tribe of the bloodless*, proposed this decree—Ἀλιβαντίας, ab α priv. & λιβὰς *gutta*, vel *humor.*

(a) ἐπεψήφισαν.] From this passage we may observe that the magistrates and people of Athens voted in different ways; perhaps, on account of the distinction there was between them. Each of those who voted with pebbles had two of them; one black, and the other white. If he voted *for* the question, he put his white pebble into the urn, placed for that purpose in the assembly; if *against* it, the black one. See *Pott.* Antiq.

(b) Ἰδιωτῶν.] *Plain unlearned men.*

(c) τέλη καὶ ἀρχάς.] The *ends* for which the world was made, and the *principles* out of which it was made; subjects constantly disputed upon by the philosophers, to little purpose.

"ϗ (a) καταπτύσας τῶν (b) σοφῶν τύτων συλλογισμῶν, ϗ τὰ "τοιαῦτα λῆρον ἡγησάμενος, τῦτο μόνον ἐξ ἅπαντος θηράσῃ, ὅπως, τὸ "παρὸν εὖ θέμενος, παραδράμῃς γελῶν τὰ πολλὰ, ϗ (c) περὶ "μηδὲν ἐσπυδακώς." (d) Ὡς εἰπὼν, πάλιν ὦρτο κατ' Ἀσφοδελὸν λειμῶνα.

14. Ἐγὼ δὲ (ϗ γὰρ ἤδη ὀψὲ ἦν), "Ἄγε δὴ, ὦ Μιθροβαρζάνη, "(φημὶ) τί διαμέλλομεν, ϗ ὐκ ἄπιμεν αὖθις ἐς τὸν βίον;" Ὁ δὲ πρὸς ταῦτα, "Θάῤῥει, (φησὶν) ὦ Μένιππε, ταχεῖαν γάρ σοι ϗ "ἀπράγμονα ὑποδείξω ἀτραπόν." Καὶ δὴ ἀναγαγών με πρός τι χωρίον τῦ ἄλλυ ζοφερώτερον, δείξας τῇ χειρὶ πόῤῥωθεν ἀμαυρόν τι ϗ λεπτὸν ὥσπερ διὰ κλειθρίας εἰσρέον φῶς, "Ἐκεῖνο (ἔφη) ἐστὶ τὸ "ἱερὸν τῦ Τροφωνίυ, κἀκεῖθεν κατέρχονται οἱ ἀπὸ Βοιωτίας. Ταύτην "ὖν ἄνιθι, ϗ εὐθὺς ἔσῃ ἐπὶ τῆς Ἑλλάδος." Ἡσθεὶς δὲ τοῖς εἰρημένοις ἐγὼ, ϗ τὸν Μάγον ἀσπασάμενος, χαλεπῶς μάλα διὰ τῦ στομίυ ἀνερπύσας, ὐκ οἶδ' ὅπως, ἐν Λεβαδείᾳ γίγνομαι.

(a) Καταπτύσας.] Stephanus shews that καταπτύω usually governs a genitive case, probably of the preposition κατὰ, *contra*, in composition.

(b) σοφῶν συλλογισμῶν.] *The cunning arguments*, or *sophisms*, upon which the philosophers so much valued themselves.

(c) περὶ μηδὲν ἐσπυδακώς.] This is a very comprehensive sentiment, and, no doubt, was Lucian's own principle. But, had he excepted virtue and vice, he would have shown, if not so much humour and freedom, yet a much better mind.

(d) Ὡς εἰπὼν, &c.] *Odys*. xii.

ΔΙΑΛ. λγ'. Χάρων, ἢ Ἐπισκοποῦντες.

This dialogue exhibits such a true and clear prospect of the vanity of human grandeur, and the extreme folly of most of those pursuits in which we so eagerly interest ourselves, that it is almost impossible to read it without becoming wiser and better.

ΕΡΜ.—Τί γελᾷς, ὦ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολιπὼν, δεῦρο ἀνελήλυθας ἐς τὴν παροῦσαν ἡμέραν, οὐ πάνυ εἰωθὼς ἐπιχωριάζειν τοῖς ἄνω πράγμασι; ΧΑΡ. Ἐπεθύμησα, ὦ Ἑρμῆ, ἰδεῖν ὁποῖά ἐστι τὰ ἐν τῷ βίῳ, καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνων στερούμενοι, πάντες οἰμώζουσι κατιόντες παρ' ἡμᾶς· οὐδεὶς γὰρ αὐτῶν ἀδακρυτὶ διέπλευσεν. Αἰτησάμενος οὖν παρὰ τοῦ Ἅιδου καὶ αὐτὸς ὥσπερ καὶ ὁ Θετταλὸς ἐκεῖνος (a) νεανίσκος, μίαν ἡμέραν λειπόνεως γενέσθαι, ἀνελήλυθα ἐς τὸ φῶς. Καί μοι δοκῶ ἐς δέον ἐντετυχηκέναι σοι· ξεναγήσεις γὰρ εὖ οἶδ' ὅτι με ξυμπερινοστῶν, καὶ δείξεις ἕκαστα, ὡς ἂν εἰδὼς ἅπαντα. ΕΡΜ. Οὐ σχολή μοι, ὦ πορθμεῦ· ἀπέρχομαι γάρ τι διακονησόμενος (b) τῷ ἄνω Διῒ τῶν ἀνθρωπικῶν. Ὁ δὲ ὀξύθυμός τέ ἐστι, καὶ δέδια μὴ βραδύναντά με, ὅλον ὑμέτερον ἐάσῃ εἶναι, παραδοὺς τῷ ζόφῳ· ἢ ὅπερ τὸν Ἥφαιστον πρῴην ἐποίησε, ῥίψῃ κἀμὲ τεταγὼν τοῦ ποδὸς ἀπὸ τοῦ θεσπεσίου βηλοῦ, ὡς ὑποσκάζων γέλωτα παρέχοιμι καὶ αὐτὸς (c) οἰνοχοῶν. ΧΑΡ. Περιόψει οὖν με (d) ἄλλως πλανώ-

(a) νεανίσκος.] *Protesilaus.* See your dictionary for him.

(b) τῷ ἄνω Διΐ.] *To Jove above.* Said, perhaps, to distinguish him from *Jove below*, or *Pluto*, in whose realm *Mercury* had also an employment.

(c) οἰνοχοῶν.] Alluding to Vulcan's hobbling manner of helping the Gods to nectar; which was so humourous, and raised such a loud laugh among them, as put an end to a fierce quarrel, in which Jupiter and Juno were then engaged. *Hom.* Il. i.

(d) ἄλλως.] *Frustra* is an odd signification of ἄλλως. Perhaps, it is used in this sense, from the common meaning, *aliter*; because, when a man doth any thing *otherwise* than it ought to be done, he may justly be said to do it *in vain*. Stephanus shews it is taken for *frustra*, not only in Homer, but also in Plato's Phæd. Ταῦτά μοι δοκῶ ἄλλως λέγειν, "Hæc "mihi videor frustra dicere."

μενον ὑπὲρ γῆς, καὶ ταῦτα, ἑταῖρος, καὶ ξύμπλους, καὶ συνδιάκτορος ὤν; Καὶ μὴν καλῶς εἶχεν, ὦ παῖ Μαίας, ἐκείνων γοῦν σε μεμνῆσθαι, ὅτι μηδὲ πώποτέ σε ἢ ἀντλεῖν ἐκέλευσα, ἢ πρόσκωπον εἶναι· ἀλλὰ σὺ, μὲν ῥέγκεις ἐπὶ τοῦ καταστρώματος ἐκταθεὶς, ὤμους οὕτω καρτεροὺς ἔχων· ἢ, εἴ τινα λάλον νεκρὸν εὕροις, ἐκείνῳ παρ' ὅλον τὸν πλοῦν διαλέγῃ· ἐγὼ δὲ πρεσβύτης ὢν, τὴν δικωπίαν ἕλκων, ἐρέττω μόνος. Ἀλλὰ πρὸς τοῦ πατρὸς, ὦ φίλτατον Ἑρμήδιον, μὴ καταλίπῃς με. περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὥς τι καὶ ἰδὼν ἐπανέλθοιμι. Ὡς ἤν με σὺ ἀφῇς, οὐδὲν τῶν τυφλῶν διοίσω. Καθάπερ γὰρ ἐκεῖνοι σφάλλονται διολισθαίνοντες ἐν τῷ σκότῳ, οὕτω δὴ κἀγώ σοι πάλιν ἀμβλυώττω πρὸς τὸ φῶς. Ἀλλὰ δὸς, ὦ Κυλλήνιε, μοι ἐς ἀεὶ μεμνησομένῳ τὴν χάριν. ΕΡΜ. Τουτὶ τὸ πρᾶγμα πληγῶν αἴτιον καταστήσεταί μοι. Ὁρῶ γοῦν ἤδη τὸν μισθὸν τῆς περιηγήσεως οὐκ ἀκόνδυλον παντάπασιν ἡμῖν ἐσόμενον. Ὑπουργητέον δὲ ὅμως· τί γὰρ ἂν καὶ πάθῃ τις, ὁπότε φίλος τις ἂν βιάζοιτο; Πάντα μὲν οὖν σε ἰδεῖν καθ' ἕκαστον ἀκριβῶς ἀμήχανόν ἐστιν, ὦ πορθμεῦ· πολλῶν γὰρ ἂν ἐτῶν ἡ διατριβὴ γένοιτο. Εἶτα ἐμὲ μὲν ἀποκηρύττεσθαι δεήσει, καθάπερ ἀποδράντα ἀπὸ τοῦ Διός· σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ Θανάτου ἔργα, καὶ τὴν τοῦ Πλούτωνος ἀρχὴν (a) ζημιοῦν, μὴ νεκραγωγοῦντα πολλοῦ τοῦ χρόνου. Καὶ ὁ τελώνης Αἰακὸς ἀγανακτήσει, μηδ' ὀβολὸν ἐμπολῶν. Ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἴδῃς, τοῦτ' ἤδη σκεπτέον.

2. ΧΑΡ. Αὐτὸς, ὦ Ἑρμῆ, ἐπινόει τὸ βέλτιστον. Ἐγὼ δὲ οὐδὲν οἶδα τῶν ὑπὲρ γῆς, ξένος ὤν. ΕΡΜ. Τὸ μὲν ὅλον, ὦ Χάρων, ὑψηλοῦ τινος ἡμῖν δεῖ χωρίου, ὡς ἀπ' ἐκείνου πάντ' ἴδοις. Σοὶ δὲ, εἰ μὲν ἐς τὸν οὐρανὸν ἀνελθεῖν δυνατὸν ἦν, οὐκ ἂν ἐκάμνομεν· ἐκ περιωπῆς γὰρ ἂν ἀκριβῶς ἅπαντα καθεώρας. Ἐπεὶ δὲ οὐ θέμις εἰδώλοις ἀεὶ ξυνόντα ἐπιβατεύειν τῶν βασιλείων τοῦ Διὸς, ὥρα ἡμῖν ὑψηλόν τι ὄρος περισκοπεῖν. ΧΑΡ. Οἶσθα, ὦ Ἑρμῆ, ἅπερ εἴωθα λέγειν ἐγὼ πρὸς ὑμᾶς, ἐπειδὰν πλέωμεν; Ὁπόταν γὰρ τὸ πνεῦμα καταιγίσαν πλαγίᾳ τῇ ὀθόνῃ ἐμπέσῃ, καὶ τὸ κῦμα ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν (b) ὀθόνην στεῖλαι, ἢ ἐνδοῦναι ὀλίγον τοῦ

(a) ζημιοῦν.] If this word, and the rest of the sentence, is to stand as it is, I own I can make neither sense nor grammar of the whole: I, therefore, cannot help reading it, σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ Θανάτου ἔργα, μὴ νεκραγωγοῦντα πολλοῦ τοῦ χρόνου, καὶ τὴν τοῦ Πλούτωνος ἀρχὴν ζημιώσει. According to which reading I have also rendered it.

(b) ὀθόνην στεῖλαι.] *To furl the sail.*

(a) ποδὸς, ἢ συνεκδραμεῖν τῷ πνεύματι. Ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρακελεύομαι ὑμῖν· αὐτὸς γὰρ εἰδέναι τὰ βελτίω. Κατὰ ταὐτὰ δὲ καὶ σὺ πρᾶττε, ὁπόσα καλῶς ἔχειν νομίζεις κυβερνήτης νῦν γε ἄν. Ἐγὼ δὲ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδοῦμαι, πάντα πειθόμενος κελεύοντί σοι. ΕΡΜ. Ὀρθῶς λέγεις, αὐτὸς γὰρ εἴσομαι τί ποιητέον, κἀξευρήσω τὴν ἱκανὴν σκοπήν. Ἆρ' οὖν ὁ Καύκασος ἐπιτήδειος, ἢ ὁ Παρνασσὸς ὑψηλότερος, ἢ ἀμφοῖν ὁ Ὄλυμπος ἐκεινοσί; Καί τοι οὐ φαῦλόν τι ἀνεμνήσθην ἐς τὸν Ὄλυμπον ἀπιδών· συγκαμεῖν δέ τι καὶ ὑπουργῆσαι καὶ σὲ δεῖ. ΧΑΡ. Πρόσταττε· ὑπουργήσω γὰρ ὅσα δυνατά.

3. ΕΡΜ. Ὅμηρος ὁ ποιητής φησι τοὺς (b) Ἀλωέως υἷας, δύο καὶ αὐτοὺς ὄντας ἔτι παῖδας, ἐθελῆσαί ποτε τὴν Ὄσσαν ἐκ βάθρων ἀνασπάσαντας, ἐπιθεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην κλίμακα ἕξειν οἰομένους καὶ πρόσβασιν πρὸς τὸν οὐρανόν. Ἐκείνω μὲν οὖν τὼ μειρακίω (ἀτασθάλω γὰρ ἤστην) δίκας ἐτισάτην. Νὼ δὲ (οὐ γὰρ ἐπὶ κακῷ τῶν Θεῶν ταῦτα βουλεύομεν) τί οὐχὶ οἰκοδομοῦμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδοῦντες ἐπάλληλα τὰ ὄρη, ὡς ἔχοιμεν ἀφ' ὑψηλοτέρου ἀκριβεστέραν τὴν σκοπήν; ΧΑΡ. Καὶ δυνησόμεθα, ὦ Ἑρμῆ, δύ' ὄντες ἀναθέσθαι, ἀράμενοι τὸ Πήλιον ἢ τὴν Ὄσσαν; ΕΡΜ. Διὰ τί δ' οὐκ ἄν, ὦ Χάρων; Ἢ ἀξιοῖς ἡμᾶς ἀγεννεστέρους εἶναι τοῖν βρεφυλλίοιν ἐκείνοιν, καὶ ταῦτα, Θεοὺς ὑπάρχοντας; ΧΑΡ. Οὔκ· ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα μεγαλουργίαν ἔχειν. ΕΡΜ. Εἰκότως. Ἰδιώτης γὰρ εἶ, ὦ Χάρων, καὶ ἥκιστα ποιητικός. Ὁ δὲ γεννάδας Ὅμηρος ἀπὸ δυοῖν στίχοιν αὐτίκα ἡμῖν ἀμβατὸν ἐποίησε τὸν οὐρανὸν, οὕτω ῥᾳδίως συνθεὶς τὰ ὄρη. Καὶ θαυμάζω εἴ σοι ταῦτα τεράστια εἶναι δοκεῖ τὸν Ἄτλαντα δηλαδὴ εἰδότι, ὃς τὸν πόλον αὐτὸν εἷς ὢν φέρει, ἀνέχων ἡμᾶς ἅπαντας. Ἀκούεις δὲ ἴσως καὶ τοῦ ἐμοῦ ἀδελφοῦ πέρι, τοῦ Ἡρακλέους, ὡς διαδέξαιτό ποτε αὐτὸν ἐκεῖνον τὸν Ἄτλαντα καὶ ἀναπαύσειε πρὸς ὀλίγον τοῦ ἄχθους, ὑποθεὶς ἑαυτὸν φορτίῳ. ΧΑΡ. Ἀκούω καὶ ταῦτα. Εἰ δὲ ἀληθῆ ἐστι, σὺ ἄν, ὦ Ἑρμῆ, καὶ οἱ ποιηταὶ εἰδεῖτε. ΕΡΜ. Ἀληθέστατα, ὦ Χάρων· ἢ τίνος γὰρ ἕνεκα σοφοὶ ἄνδρες ἐψεύδοντο ἄν;—Ὥστε ἀναμοχλεύωμεν τὴν Ὄσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος καὶ ὁ ἀρχιτέκτων Ὅμηρος,

Αὐτὰρ ἐπ' Ὄσσῃ Πήλιον εἰνοσίφυλλον.

(a) ποδός.] Ποὺς is used to signify that *rope* by which the lower corner of a sail is managed, called, in English, the *sheet*. The Latins also called this rope, *pes*:

Una omnes fecere pedem. *Virg. Æn.* v.

(b) Ἀλωέως υἷας.] *Otus* and *Ephialtes*.

—ὁρᾷς, ὅπως ῥᾳδίως ἅμα καὶ ποιητικῶς ἐξειργασάμεθα; Φέρε οὖν ἀναβὰς ἴδω, ἢ καὶ ταῦτα ἱκανά, ἢ ἐποικοδομεῖν ἔτι δεήσει.—Παπαί· Κάτω ἔτι ἐσμὲν ἐν τῇ ὑπωρείᾳ τοῦ οὐρανοῦ· ἀπὸ μὲν γὰρ τῶν ἑῴων, μόγις Ἰωνία καὶ Λυδία φαίνεται. Ἀπὸ δὲ τῆς ἑσπέρας, οὐ πλέον Ἰταλίας καὶ Σικελίας. Ἀπὸ δὲ τῶν ἀρκτῴων, (a) τὰ ἐπὶ τάδε τοῦ Ἴστρου μόνα. Κἀκεῖθεν ἡ Κρήτη οὐ πάνυ σαφῶς. Μετακινητέα ἡμῖν, ὦ πορθμεῦ, καὶ ἡ Οἴτη ὡς ἔοικεν, εἶτα ὁ Παρνασσὸς ἐπὶ πᾶσιν. ΧΑΡ. Οὕτω ποιῶμεν· ὅρα μόνον μὴ λεπτότερον ἐξεργασάμεθα τὸ ἔργον, ἀπομηκύνοντες πέρα τοῦ πιθανοῦ, εἶτα συγκαταρριφθέντες αὐτῷ πικρᾶς τῆς Ὁμήρου οἰκοδομητικῆς πειραθῶμεν ξυντριβέντες τῶν κρανίων. ΕΡΜ. Θάρρει· ἀσφαλῶς γὰρ ἕξει ἅπαντα· μετατίθει τὴν Οἴτην, ἐπικυλινδείσθω καὶ ὁ Παρνασσός. Ἰδοὺ, ἐπάνειμι αὖθις. Εὖ ἔχει, πάντα ὁρῶ. Ἀνάβαινε ἤδη καὶ σύ. ΧΑΡ. Ὄρεξον, ὦ Ἑρμῆ, τὴν χεῖρα· οὐ γὰρ ἐπὶ μικράν με ταύτην τὴν μηχανὴν ἀναβιβάζεις. ΕΡΜ. Εἴγε μὲν ἰδεῖν ἐθέλεις, ὦ Χάρων, ἅπαντα, οὐκ ἔνι δὲ ἄμφω, καὶ ἀσφαλῆ, καὶ φιλοθεάμονα εἶναι. Ἀλλ' ἔχου μου τῆς δεξιᾶς, καὶ φείδου μὴ κατὰ τοῦ ὀλισθηροῦ πατεῖν. Εὖγε ἀνελήλυθας καὶ σύ. Καὶ ἐπείπερ δικόρυμβος ὁ Παρνασσός ἐστι μίαν ἑκάτερος ἄκραν ἐπιλαβόμενοι, καθεζώμεθα. Σὺ δέ μοι ἤδη ἐν κύκλῳ περιβλέπων ἐπισκόπει ἅπαντα.

4. ΧΑΡ. Ὁρῶ γῆν πολλὴν καὶ (b) λίμνην τινὰ μεγάλην περιρρέουσαν, καὶ ὄρη, καὶ ποταμοὺς, τοῦ Κωκυτοῦ, καὶ Πυριφλεγέθοντος μείζονας· καὶ ἀνθρώπους πάνυ σμικρούς, καί τινας φωλεοὺς αὐτῶν. ΕΡΜ. Πόλεις ἐκεῖναί εἰσιν, οὓς φωλεοὺς εἶναι νομίζεις. ΧΑΡ. Οἶσθα, ὦ Ἑρμῆ, ὡς οὐδὲν ἡμῖν πέπρακται; Ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασταλίᾳ, καὶ τὴν Οἴτην, καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν. ΕΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβὲς ἔγωγε ἀπὸ τοῦ ὑψηλοῦ ὁρῶ. Ἐβουλόμην δὲ οὐ πόλεις, καὶ ὄρη αὐτὰ μόνον, ὥσπερ ἐν γραφαῖς ὁρᾶν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς, καὶ ἃ πράττουσι, καὶ οἷα λέγουσιν· ὥσπερ ὅτε με τὸ πρῶτον ἐντυχὼν εἶδες γελῶντα, καὶ ἤρου με, ὅ, τι γελῴην; Ἀκούσας γάρ τινος, ἥσθην ἐς ὑπερβολήν. ΕΡΜ. Τί δὲ τοῦτ' ἦν; ΧΑΡ. Ἐπὶ

(a) τὰ ἐπὶ τάδε τοῦ Ἴστρου.] *The*-places-*upon-these*-hither-parts *of the* Ister; that is, "next to him, as he stood." For the article ὁ, with the syllable δὲ, as ὅδε, ἥδε, τόδε, is generally, as Stephanus observes, taken demonstratively, like οὗτος; as, ἐν τῇδε τῇ πόλει, *in hac urbe*.

(b) λίμνην τινά.] Charon, very naturally, calls the whole ocean a *kind of a lake*, because he never had seen any larger extent of water than that of the Stygian lake, or the other rivers of hell. They were, in all, six: Styx, Acheron, Phlegethon, Lethe, Cocytus, Avernus.

δεῖπνον, οἶμαι, κληθεὶς ὑπό τινος τῶν φίλων, "Ἐς τὴν ὑστεραίαν "μάλιστα ἥξω," ἔφη, ϗ μεταξὺ λέγοντος ἀπὸ τοῦ τέγους κεραμὶς ἐπιπεσοῦσα, οὐκ οἶδ' ὅτου κινήσαντος, ἀπέκτεινεν αὐτόν. Ἐγέλασα οὖν οὐκ ἐπιτελέσαντος τὴν ὑπόσχεσιν. Ἔοικα δὲ ϗ νῦν ὑποκαταβήσεσθαι, ὡς μᾶλλον βλέποιμι ϗ ἀκούοιμι. ἙΡΜ. Ἔχ' ἀτρέμας· ϗ τοῦτο γὰρ ἐγὼ ἰάσομαί σοι, ϗ ὀξυδερκέστατον ἐν βραχεῖ ἀποφανῶ, παρ' Ὁμήρου τινὰ ϗ πρὸς τοῦτο ἐπῳδὴν λαβών. Κἀπειδὰν εἴπω τὰ ἔπη, μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα ὁρᾶν. ΧΑΡ. Λέγε μόνον. ἙΡΜ.

Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν,
Ὄφρ' εὖ γινώσκῃς ἠμὲν Θεὸν ἠδὲ ϗ ἄνδρα.

ΧΑΡ. Τί ἐστιν; ἙΡΜ. Ἤδη ὁρᾷς; ΧΑΡ. Ὑπερφυῶς γε· Τυφλὸς ὁ Λυγκεὺς ἐκεῖνος, ὡς πρὸς ἐμέ· ὥστε σὺ τὸ ἐπὶ τούτῳ προσδίδασκέ με, ϗ ἀποκρίνου ἐρωτῶντι. Ἀλλὰ βούλει κατὰ τὸν Ὅμηρον κἀγὼ ἔρωμαί σε, ὡς μάθῃς, οὐδ' αὐτὸν ἀμελῆ ὄντα με τῶν Ὁμήρου; ἙΡΜ. Καὶ πόθεν σὺ ἔχεις τι τῶν ἐκείνου εἰδέναι, ναύτης ἀεὶ ϗ πρόσκωπος ὤν; ΧΑΡ. Ὁρᾷς; Ὀνειδιστικὸν τοῦτο ἐς τὴν τέχνην· ἐγὼ δὲ ὁπότε διεπόρθμευον αὐτὸν ἀποθανόντα, πολλὰ ῥαψῳδοῦντος ἀκούσας, ἐνίων ἔτι μέμνημαι. Καίτοι χειμὼν ἡμᾶς οὐ μικρὸς τότε κατέλαβεν. Ἐπεὶ γὰρ ἤρξατο ᾄδειν οὐ πάνυ αἴσιόν τινα ᾠδὴν τοῖς πλέουσιν, " (a) Ὡς

(a) Ὡς ὁ Ποσειδῶν, &c.] I can make little sense of this language down to ναῦν, inclusive, as it stands, both here and in the best editions: for the third ϗ downward, instead of coupling a verb to what goes before, as the former ϗ's have done, unnaturally subjoins the participle κυκῶν to θυέλλας ἀγείρει; so that κυκῶν is not only absurdly used, in that respect, but also made a nominative case, to which there is no verb in the sentence, either expressed, or understood. To this is added the inconsistency of making ὑπὸ τῶν ἐπῶν to depend upon κυκῶν, while κυκῶν is referred to Ποσειδῶν above; as if Neptune had confused the sea with the verses spoken by Homer. The reading κυκῶν ἐκύκησε, and understanding ὑπὸ τῶν ἐπῶν, as following ἐμπεσὼν in the sense, would make just language and sense of the whole. Yet, I fear, that would be doing too great a violence to the text; because the alteration, from κυκῶν to ἐκύκησε, would be taking too much liberty. But, by throwing the parts of the sentence into the following form, which I have presumed to follow, in my translation, I find they will make both sense and grammar,

" ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, ϗ ἐτάραξε τὸν πόντον, ὥσπερ
" τορύνην τινὰ ἐμβαλὼν τὴν τρίαιναν, ϗ πάσας τὰς θυέλλας ὀρόθυνε,
" ϗ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν," ὑπὸ τῶν ἐπῶν, χειμὼν ἄφνω
ϗ γνόφος ἐμπεσὼν, ὀλίγε δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν. Ὅτε ἅπαξ
ϗ ναυτιάσας ἐκεῖνος ἀπήμεσε τῶν ῥαψῳδιῶν τὰς πολλὰς (a) αὐτῇ
Σκύλλῃ, ϗ Χαρύβδει, ϗ Κύκλωπι. ἙΡΜ. Οὐ χαλεπὸν ἦν ἐκ
τοσέτε ἐμέτε ὀλίγα (b) γᾶν διαφυλάττειν.

without altering one word: which makes it, in some sort, probable, that they might have been misplaced in the transcribing. I, therefore, read it thus: Ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, ϗ πάσας τὰς θυέλλας ὀρόθυνε, ϗ ἐτάραξε τὸν πόντον, ὥσπερ τορύνην τινὰ ἐμβαλὼν τὴν τρίαιναν, ϗ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν· ὑπὸ τῶν ἐπῶν, χειμὼν ἄφνω ϗ γνόφος ἐμπεσὼν, ὀλίγε δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν. Of which, see my translation. And I am the more induced to think, this might have been the original position of the text, because it makes the several incidents to follow one another, in the order of nature; for it puts the *gathering of the clouds* first; next to that, the *raising of the storms*; and then, the *confusion of the sea*. But, lest I should seem to have gone too far, not only in altering the position, but also in substituting my own translation, I shall, for the reader's satisfaction here set down the vulgar translation of the whole period, word for word; which is as follows: " Etenim post-
" quam cantilenam quandam navigantibus non admodum
" prosperam neque salutarem fuisset auspicatus, carminum
" vi impulsus Neptunus, et nubes convocavit, atque tri-
" dente velut toryna (instrumento, quo in olla aliquid teri-
" tur et agitatur inter coquendum) injecto, cum fluctuum
" procellas excitavit, tum aliis multis turbis universum
" miscebat mare, adeo ut parum abfuerat, quin tempestas,
" quæ una cum densa caligine imminebat, navem nobis
" subvertisset." The English translation, by Mr. Cashine, runs much in the same wide way.

(a) αὐτῇ Σκύλλῃ, &c.] Perhaps, the meaning is, " that he
" vomited out many of his rhapsodies *along with Scylla*
" and *Charybdis*, &c." that is, *along with* his discriptions
" of these;" which meaning I prefer.

(a) γᾶν.] Though this particle be in the best editions, yet I see no use of it here, since ἂν goes a little before.

ΧΑΡ. Εἰπὲ γάρ μοι·

Τίς γὰρ ὅδ' ἐστὶ πάχιστος ἀνὴρ, ἠΰς τε, μέγας τε,
Ἔξοχος ἀνθρώπων κεφαλὴν ἠδ' εὐρέας ὤμους;

ΕΡΜ. Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητής. Ἐπικροτοῦσι δ' αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος φέρει διὰ τοῦ σταδίου μέσου. ΧΑΡ. Καὶ πόσῳ δικαιότερον ἂν ἐμὲ, ὦ Ἑρμῆ, ἐπαινοῖεν, ὃς αὐτόν σοι τὸν Μίλωνα μετ' ὀλίγον ξυλλαβὼν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὁπόταν ἥκῃ πρὸς ἡμᾶς ὑπὸ τοῦ ἀμαχωτάτου τῶν ἀνταγωνιστῶν καταπαλαισθεὶς τοῦ Θανάτου, μηδὲ ξυνεὶς ὅπως αὐτὸν ὑποσκελίζει. Κᾆτα οἰμώξεται ἡμῖν δηλαδὴ μεμνημένος τῶν στεφάνων τούτων, καὶ τοῦ κρότου. Νῦν δὲ μέγα φρονεῖ θαυμαζόμενος περὶ τῇ τοῦ ταύρου φορᾷ. Τί οὖν οἰηθῶμεν; Ἄρα (a) ἐλπίζειν αὐτὸν (b) καὶ τεθνήξεσθαί ποτε; ΕΡΜ. Πόθεν ἐκεῖνος θανάτου νῦν μνημονεύσειεν ἂν ἐν ἀκμῇ τοσαύτῃ; ΧΑΡ. Ἔα τοῦτον οὐκ εἰς μακρὰν γέλωτα ἡμῖν παρέξοντα, ἐπότ' ἂν πλέῃ, μηδὲ ἐμπίδα, οὐχ ὅπως ταῦρον ἔτι ἄρασθαι δυνάμενος.

5. Σὺ δέ μοι ἐκεῖνο εἰπὲ, Τίς τ' ἄρ' ὅδ' ἄλλος ὁ σεμνὸς ἀνήρ; οὐχ Ἕλλην ὡς ἔοικεν, ἀπὸ γοῦν τῆς στολῆς. ΕΡΜ. Κῦρος, ὦ Χάρων, ὁ Καμβύσου, ὃς τὴν ἀρχὴν πάλαι Μήδων ἐχόντων, νῦν Περσῶν ἤδη ἐποίησεν εἶναι. Καὶ Ἀσσυρίων ἔναγχος οὗτος ἐκράτησε, καὶ Βαβυλῶνα παρεστήσατο· καὶ νῦν ἐλασείοντι ἐπὶ Λυδίαν ἔοικεν, ὡς καθελὼν τὸν Κροῖσον, ἄρχοι ἁπάντων. ΧΑΡ. Ὁ Κροῖσος δὲ ποῦ ποτε κἀκεῖνός ἐστιν; ΕΡΜ. Ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν τὴν τὸ τριπλοῦν τεῖχος. Σάρδεις ἐκεῖναι. Καὶ τὸν Κροῖσον αὐτὸν ὁρᾷς ἤδη ἐπὶ κλίνης χρυσῆς καθήμενον, Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενον; Βούλει ἀκούσωμεν αὐτῶν ὅ, τι καὶ λέγουσι; ΧΑΡ. Πάνυ μὲν οὖν.—ΚΡΟΙΣ. "Ὦ ξένε Ἀθηναῖε (εἶδες γάρ μου τὸν πλοῦτον, "καὶ τοὺς θησαυροὺς, καὶ ὅσος ἄσημος χρυσός ἐστιν ἡμῖν, καὶ τὴν ἄλλην "πολυτέλειαν) εἰπέ μοι τίνα ἡγῇ τῶν πάντων ἀνθρώπων εὐδαιμονέστα- "τον εἶναι." ΧΑΡ. Τί ἄρα ὁ Σόλων ἐρεῖ; ΕΡΜ. Θάῤῥει. Οὐδὲν ἀγεννὲς, ὦ Χάρων. ΣΟΛ. "Ὦ Κροῖσε, ὀλίγοι μὲν εὐδαίμονες. Ἐγὼ

(a) ἐλπίζειν.] Stephanus shews that ἐλπίζω is sometimes taken, *in malam partem*, as in this place. And the figure catachresis warrants it.

(b) καὶ.] This particle, here seems very odd. I know not how it comes in, except by understanding the sentence thus: "Is it, that he expects to *die also?* (That is) Must we "think that he expects to be, at any time, concerned with "*death too*, as he is, at present, engaged in the affairs of "this life?"

"δὲ ὧν οἶδα, Κλέοβιν, καὶ Βίτωνα ἡγοῦμαι εὐδαιμονεστάτους γενέσθαι, "τοὺς τῆς ἱερείας παῖδας." ΧΑΡ. Τῆς Ἀργόθεν φησὶν οὗτος, τοὺς ἅμα πρῴην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες εἵλκυσαν ἐπὶ τῆς ἀπήνης ἄχρι πρὸς τὸ ἱερόν. ΚΡΟΙΣ. "Ἔστω. Ἐχέτωσαν τὰ πρῶτα "ἐκεῖνοι τῆς εὐδαιμονίας. Ὁ δεύτερος δὲ τίς ἂν εἴη; ΣΟΛ. Τέλλος "ὁ Ἀθηναῖος, ὃς εὖ τε ἐβίω, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος. ΚΡΟΙΣ. "Ἐγὼ δὲ, κάθαρμα, οὔ σοι δοκῶ εὐδαίμων εἶναι; ΣΟΛ. Οὐδέπω "οἶδα, Κροῖσε, ἢν μὴ πρὸς τὸ τέλος ἀφίκῃ τοῦ βίου· ὁ γὰρ θάνατος "ἀκριβὴς ἔλεγχος τῶν τοιούτων, καὶ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαι- "μόνως διαβιῶναι." ΧΑΡ. Κάλλιστα, ὦ Σόλων, ὅτι ἡμῶν οὐκ ἐπιλέλησαι, (a) ἀλλὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς γενέσθαι τὴν περὶ τῶν τοιούτων κρίσιν.

6. Ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει, ἢ τί καὶ ἐπὶ τῶν ὤμων φέρουσι; ΕΡΜ. Πλίνθους τῷ Πυθίῳ χρυσᾶς ἀνατίθησι, μισθὸν τῶν χρησμῶν, (b) ὑφ' ὧν καὶ ἀπολεῖται μικρὸν ὕστερον. Φιλόμαντις δὲ ἀνὴρ ἐκτόπως. ΧΑΡ. Ἐκεῖνο γάρ ἐστιν ὁ χρυσὸς τὸ λαμπρὸν, ὃ ἀποστίλβει τὸ ὕπωχρον μετ' ἐρυθήματος· νῦν γὰρ πρῶτον εἶδον, ἀκούων

(a) ἀλλὰ τὸ πορθμεῖον, &c.] It seems to me strange language, to say, "That the *boat* should be the *judgment*." Nay, I doubt but it is nonsense. Therefore, κρίσιν must here signify κριτήριον, "that by which we can form a true "*judgment* of any thing," which I mean by *examen*, in my translation; though it is much to be doubted, whether κρίσις hath ever, elsewhere, been taken even in this sense. Grævius renders the whole thus: "Sed cymbam ipsam existi- "mas esse ubi de talibus judicium fieri necesse sit." But how can κρίσις signify, in his way, "Locus ubi judicium "fieri possit," without straining it very hard?

(b) ὑφ' ὧν καὶ ἀπολεῖται.] I know not how these *oracles* could *destroy Crœsus*, except it was by giving him hopes, or assurances, that no attempt upon him, or his kingdoms, should succeed: and no doubt but that, by such suggestions, they often flattered kings, who sent them great presents. Here, also, καὶ stands oddly: and, perhaps, here too the meaning is, "That these *oracles* not only engage him, at "present, but shall, *also*, be the cause of his *death*, by "making him too secure." Or, perhaps, rather, thus, "He hath lost his *gold* by these *oracles*, and, in a little "time, he shall *also* lose his *life* by them."

ἀεί. ΕΡΜ. Ἐκεῖνο, ὦ Χάρων, τὸ ἀοίδιμον ὄνομα, καὶ περιμάχητον. ΧΑΡ. Καὶ μὴν οὐχ ὁρῶ ὅ, τι ἀγαθὸν αὐτῷ πρόσεστιν, εἰ μὴ ἄρα τοῦτο μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό. ΕΡΜ. Οὐ γὰρ οἶσθα ὅσοι πόλεμοι διὰ τοῦτο, καὶ ἐπιβουλαὶ, καὶ λῃστήρια, καὶ ἐπιορκίαι, καὶ φόνοι, καὶ δεσμὰ, καὶ πλοῦς μακρὸς, καὶ ἐμπορίαι, καὶ δουλεῖαι. ΧΑΡ. Διὰ τοῦτο, ὦ Ἑρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρον. Οἶδα γὰρ τὸν χαλκὸν, ὀβολὸν, ὡς οἶσθα, παρὰ τῶν καταπλεόντων ἑκάστου ἐκλέγων. ΕΡΜ. Ναί. Ἀλλ' ὁ χαλκὸς μὲν πολύς· ὥστε οὐ πάνυ σπουδάζεται ὑπ' αὐτῶν· τοῦτον δὲ ὀλίγον ἐκ πολλοῦ τοῦ βάθους οἱ μεταλλεύοντες ἀνορύττουσι. Πλὴν, ἀλλ' ἐκ τῆς γῆς, καὶ οὗτος, ὥσπερ ὁ μόλιβδος, καὶ τἆλλα. ΧΑΡ. Δεινήν τινα λέγεις τῶν ἀνθρώπων τὴν (a) ἀβελτερίαν, οἳ τοσοῦτον ἔρωτα ἐρῶσιν, ὠχροῦ, καὶ βαρέως κτήματος. ΕΡΜ. Ἀλλ' οὐ Σόλων γε ἐκεῖνος, ὦ Χάρων, ἐρᾶν αὐτοῦ φαίνεται, ὡς ὁρᾷς. Καταγελᾷ γὰρ τοῦ Κροίσου καὶ τῆς μεγαλαυχίας τοῦ βαρβάρου. Καί μοι δοκεῖν ἐρέσθαί τι βούλεται αὐτόν. Ἐπακούσωμεν οὖν.

“ 7. ΣΟΛ. Εἰπέ μοι, ὦ Κροῖσε, οἴει γάρ τι δεῖσθαι τῶν πλίνθων τούτων τὸν Πύθιον; ΚΡΟΙΣ. Νὴ Δί'· οὐ γάρ ἐστιν αὐτῷ ἐν Δελφοῖς ἀνάθημα οὐδὲν τοιοῦτον. ΣΟΛ. Οὐκοῦν μακάριον οἴει τὸν Θεὸν ἀποφαίνειν, εἰ κτήσαιτο ἐν τοῖς ἄλλοις, καὶ πλίνθους χρυσᾶς; ΚΡΟΙΣ. Πῶς γὰρ οὔ; ΣΟΛ. Πολλήν μοι λέγεις, ὦ Κροῖσε, πενίαν ἐν τῷ οὐρανῷ, εἰ ἐκ Λυδίας (b) μεταστέλλεσθαι τὸ χρυσίον δεήσει αὐτοὺς, ἢν ἐπιθυμήσωσι. ΚΡΟΙΣ. Ποῦ γὰρ τοσοῦτος ἂν γένοιτο χρυσὸς, ὅσος παρ' ἡμῖν; ΣΟΛ. Εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ; ΚΡΟΙΣ. Οὐ πάνυ τι. ΣΟΛ. Τοῦ βελτίονος ἄρα ἐνδεεῖς ἐστε. ΚΡΟΙΣ. Πῶς ἀμείνων ὁ σίδηρος χρυσίου; ΣΟΛ. (c) Ἢν ἀποκρίνῃ μηδὲν ἀγανακτῶν, μάθοις ἄν. ΚΡΟΙΣ. Ἐρώτα, ὦ Σόλων. ΣΟΛ. Πότερον, ἀμείνους οἱ σώζοντές τινας, ἢ οἱ σωζόμενοι πρὸς αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδή. ΣΟΛ. Ἆρ' οὖν ἢν Κῦρος, ὡς λογοποιοῦσί τινες, ἐπίῃ Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὁ σίδηρος δηλαδή. ΣΟΛ. Καὶ εἴγε μὴ τοῦτον παρασκευάσαιο, οἴχοιτο ἄν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ. Εὐφήμει ὦ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν οὖν οὕτω ταῦτα. Φαίνῃ δὲ οὖν ἀμείνω τὸν σίδηρον ὁμολογῶν. ΚΡΟΙΣ. Οὐκοῦν καὶ τῷ Θεῷ

(a) ἀβελτερίαν.] Ἀβέλτερος (i. e. ὁ τὸ βέλτερον, sive βελτίον μὴ γιγνώσκων) signifies a *fool*. *Steph.*

(b) μεταστέλλεσθαι] *Mittere qui advehant.* *Steph.*

(c) Ἢν ἀποκρίνῃ.] *If you would argue.* See the notes upon *Dial.* XXXI.

" καλῶς σιδηρᾶς πλίνθους ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὖθις ἀνακαλεῖν; ΣΟΛ. Οὐδὲ σιδήρου ἐκεῖνός γε δεήσεται· ἀλλ' ἤν τε χαλκὸν, ἤν τε χρυσὸν ἀναθῇς, ἄλλοις μέν ποτε κτῆμα ϗ ἕρμαιον ἔσῃ ἀνατεθεικὼς, Φωκεῦσιν, ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἤ τινι τυράννῳ λῃστῇ· τῷ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν. ΚΡΟΙΣ. Αἰεὶ σύ μου τῷ πλούτῳ προσπολεμεῖς, ϗ φθονεῖς." ΕΡΜ. Οὐ φέρει ὁ Λυδὸς, ὦ Χάρων, τὴν παῤῥησίαν, ϗ τὴν ἀλήθειαν τῶν λόγων· ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτήσσων, τὸ δὲ (a) παριστάμενον ἐλευθέρως λέγων. Μεμνήσεται δ' οὖν μικρὸν ὕστερον τοῦ Σόλωνος ὅταν αὐτὸν δέῃ ἁλόντα ἐπὶ τὴν πυρὰν ὑπὸ τοῦ Κύρου ἀναχθῆναι· ἤκουσα γὰρ τῆς Κλωθοῦς πρῴην ἀναγινωσκούσης τὰ ἑκάστῳ ἐπικεκλωσμένα. Ἐν οἷς ϗ ταῦτ' ἐγέγραπτο, "Κροῖσον μὲν ἁλῶναι ὑπὸ Κύρου, Κῦρον δὲ αὐτὸν ὑπ' ἐκεινησὶ τῆς Μασσαγέτιδος ἀποθανεῖν." Ὁρᾷς τὴν Σκυθίδα, τὴν ἐπὶ τοῦ ἵππου τοῦ λευκοῦ ἐξελαύνουσαν; ΧΑΡ. Νὴ Δία. ΕΡΜ. Τόμυρις ἐκείνη ἐστί· ϗ τὴν κεφαλήν γε ἀποτεμοῦσα τοῦ Κύρου αὕτη ἐς ἀσκὸν ἐμβαλεῖ πλήρη αἵματος. Ὁρᾷς δὲ ϗ τὸν υἱὸν αὐτοῦ τὸν νεανίσκον; Καμβύσης ἐκεῖνός ἐστιν. Οὗτος βασιλεύσει μετὰ τὸν πατέρα, ϗ μυρία (b) σφαλεὶς ἔν τε Λιβύῃ ϗ Αἰθιοπίᾳ, τὸ τελευταῖον μανεὶς ἀποθανεῖται, ἀποκτείνας τὸν Ἆπιν. ΧΑΡ. Ὢ πολλοῦ γέλωτος. Ἀλλὰ νῦν τίς ἂν αὐτοὺς προσβλέψειεν οὕτως ὑπερφρονοῦντας τῶν ἄλλων; Ἢ τίς ἂν πιστεύσειεν, ὡς μετ' ὀλίγον οὗτος μὲν αἰχμάλωτος ἔσται, οὗτος δὲ τὴν κεφαλὴν ἕξει ἐν ἀσκῷ αἵματος;

8. Ἐκεῖνος δὲ τίς ἐστιν, ὦ Ἑρμῆ, ὁ τὴν πορφυρᾶν ἐφεστρίδα ἐμπεπορπημένος, ὁ τὸ διάδημα, ᾧ τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι τὸν ἰχθὺν ἀνατεμών.

Νήσῳ ἐν ἀμφιρύτῃ, βασιλεὺς δέ τις εὔχεται εἶναι;

(a) παριστάμενον.] Ut παρίστασθαι dicitur pro *in mentem venire*, ita παριστάναι pro *menti alicujus indere*. *Steph.*

(b) σφαλεὶς] Properly, *tripped up*. Hence, it is used to signify a person *overthrown in his projects*. I, therefore, render it, *inceptis-frustratus*. The part of Cambyses's history here alluded to is that of his having, first, destroyed the temple of Apis, and the other Egyptian gods, and, then, sent a great army to Libya, to demolish the famous temple of Ammon; which army was entirely lost, in the sandy deserts of that country, by which he was σφαλεὶς *overthrown in his projects*. See *Herod.* Lib. ii. and *Justin*, Lib. i.

'ΕΡΜ. Εὖγε (a) παρῳδεῖς, ὦ Χάρων· ἀλλὰ (b) Πολυκράτην ὁρᾷς τὸν Σαμίων τύραννον εὐδαίμονα οἰόμενον εἶναι. Ἀτὰρ καὶ οὗτος αὐτὸς ὑπὸ τοῦ παρεστῶτος οἰκέτου Μαιανδρίου προδοθεὶς Ὀροίτῃ τῷ σατράπῃ, (c) ἀνασκολοπισθήσεται, ἄθλιος ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τοῦ χρόνου. Καὶ ταῦτα γὰρ τῆς Κλωθοῦς ἐπήκουσα. ΧΑΡ. Εὖγε, ὦ Κλωθοῖ· γεννικῶς καὶ αὐτούς, ὦ βελτίστη, καὶ τὰς κεφαλὰς ἀπότεμνε, καὶ ἀνασκολόπιζε, ὡς εἰδῶσιν ἄνθρωποι ὄντες. Ἐν τοσούτῳ δὲ ἐπαιρέσθων, ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπεσούμενοι. Ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκαστον γυμνὸν ἐν τῷ σκαφιδίῳ, μήτε πορφυρίδα, μήτε τιάραν, ἢ κλίνην χρυσῆν κομίζοντας.

9. 'ΕΡΜ. Καὶ τὰ μὲν τούτων ὧδ' ἕξει.—Τὴν δὲ πληθὺν, ὦ Χάρων, ὁρᾷς, τοὺς πλέοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς δανείζοντας, τοὺς προσαιτοῦντας; ΧΑΡ. Ὁρῶ ποικίλην τινὰ τύρβην, καὶ μεστὸν ταραχῆς τὸν βίον, καὶ τὰς (d) πόλεις γε αὐτῶν ἐοικυίας τοῖς σμήνεσιν, ἐν οἷς ἅπας μὲν (e) ἴδιόν τι κέντρον ἔχει, καὶ τὸν πλησίον κεντεῖ. Ὀλίγοι δέ τινες, ὥσπερ σφῆκες, ἄγουσι,

(a) παρῳδεῖς.] Παρῳδέω signifies, to *make verses*, in *mimickry* of another man's, for the sake of *humour*, which is what we call *burlesquing*. So (as Stephanus shews) the first line of Homer's Odyssea hath, from

Ἄνδρα μοι ἔννεπε μοῦσα πολύτροπον,——

Been *burlesqued* to

Ἄνδρα μοι ἔννεπε μοῦσα πολύκροτον,—

πολύτροπος signifying *much versed in the knowledge of the world*; but πολύκροτος, *much clapped*, or *applauded*.—The *burlesque*, in Νήσῳ ἐν ἀμφιρύτῃ—βασιλεὺς δέ τις εὔχεται εἶναι, seems to me to consist in Charon's patching up an entire verse, in Homer's style and manner, by joining two scraps of Homer's own poetry.

(b) Πολυκράτην.] See the note to Πολυκράτους, in Dial. xxxii.

(c) ἀνασκολοπισθήσεται.] *Palo-infixus-tolletur*. *Steph.*

(d) πόλεις σμήνεσιν ἐοικυίας.] The meaning is, that the *people* of the cities are like *swarms* of bees.

(e) Ἴδιόν τι κέντρον.] *Some peculiar sting*; by which is meant, that *particular* way each man hath in hurting his neighbour, such as by fraud, treachery, or murder, &c. For men's different dispositions direct them to different ways of being wicked.

καὶ φέρουσι τὴν (a) ὑποδεέστερον. Ὁ δὲ περιπετόμενος αὐτοὺς ἐκ τοῦ ἀφανοῦς οὗτος ὄχλος, τίνες εἰσίν; ΕΡΜ. Ἐλπίδες, ὦ Χάρων, καὶ δείματα καὶ ἄνοιαι καὶ ἡδοναὶ καὶ φιλαργυρίαι, καὶ ὀργαί, καὶ μίση, καὶ τὰ τοιαῦτα. Τούτων δὲ ἡ ἄγνοια μὲν κάτω ξυναναμέμικται αὐτοῖς· καὶ ξυμπολιτεύεταί γε νὴ Δία καὶ τὸ μῖσος, καὶ ἡ ὀργή, καὶ ζηλοτυπία, καὶ ἀμαθία καὶ ἀπορία καὶ φιλαργυρία. Ὁ φόβος δὲ καὶ ἐλπίδες, ὑπεράνω πετόμενοι, ὁ μὲν ἐμπίπτων, ἐκπλήττει ἐνίοτε, καὶ ὑποπτήσσειν ποιεῖ· αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὁπότ' ἂν μάλιστα οἴηταί τις ἐπιλήψεσθαι αὐτῶν ἀναπτάμεναι οἴχονται, κεχηνότας αὐτοὺς ἀπολιποῦσαι· ὅπερ καὶ τὸν Τάνταλον κάτω πάσχοντα ὁρᾷς ὑπὸ τοῦ ὕδατος. Ἢν δ' ἀτενίσῃς, κατόψει καὶ μοίρας ἄνω ἐπικλωθούσας ἑκάστῳ τὸν (b) ἄτρακτον ἀφ' οὗ ἠρτῆσθαι ξυμβέβηκεν ἅπαντας ἐκ λεπτῶν νημάτων· Ὁρᾷς καθάπερ ἀράχνιά τινα καταβαίνοντα ἐφ' ἕκαστον ἀπὸ τῶν ἀτράκτων; ΧΑΡ. Ὁρῶ πάνυ λεπτὸν ἑκάστῳ νῆμα ἐπιπεπλεγμένον γε τὰ πολλά· τοῦτο μὲν ἐκείνῳ, ἐκεῖνο δὲ ἄλλῳ. ΕΡΜ. Εἰκότως, ὦ Πορθμεῦ· εἵμαρται γὰρ ἐκείνῳ μὲν ὑπὸ τούτου φονευθῆναι, τούτῳ δὲ ὑπ' ἄλλου· καὶ κληρονομῆσαί γε τοῦτον μὲν ἐκείνου, ὅτου ἂν ᾖ μικρότερον τὸ νῆμα· ἐκεῖνον δ' αὖ τούτου· τοιόνδε γάρ τι ἡ (c) ἐπιπλοκὴ δηλοῖ. Ὁρᾷς δ' οὖν ὑπὸ λεπτοῦ κρεμαμένους ἅπαντας; Καὶ (d) οὗτος μὲν ἀνασπασθεὶς ἄνω μετέωρός ἐστι, καὶ μετὰ μικρὸν καταπεσὼν ἀπορραγέντος τοῦ λίνου, ἐπειδὰν μηκέτι ἀντέχῃ πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται· οὗτος δὲ ὀλίγον ἀπὸ γῆς αἰωρούμενος, ἢν καὶ πέσῃ ἀψοφητὶ κείσεται, μόγις καὶ τοῖς γείτοσιν ἐξακουσθέντος τοῦ πτώματος. ΧΑΡ. Παγγέλοια ταῦτα, ὦ Ἑρμῆ.

10. ΕΡΜ. Καὶ μὴν οὐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν ὅπως ἐστὶ καταγέλαστα, ὦ Χάρων· καὶ μάλιστα αἱ ἄγαν σπουδαὶ αὐτῶν, καὶ τὸ μεταξὺ τῶν ἐλπίδων οἴχεσθαι, ἀναρπάστους γιγνομένους ὑπὸ τοῦ βελτίστου

(a) ὑποδεέστερον.] *Debiliorem :* ab ὑποδέομαι, *egeo.* Steph.

(b) ἄτρακτον.] Not the *distaff*, as some are apt to think, but the *spindle.*

—— *teretem versabat pollice fusum.* *Ovid.* and
—— *Dixerunt, currite, fusis.* *Virg.*

Which cannot agree to *distaffs*, that are always fixed, having whatever is to be spun tied upon them.

(c) ἐπιπλοκή.] I chuse to render this word *implexus*, *the tying-on* of the threads upon the heads of mortals.

(d) οὗτος.] Meaning a *great-man*, whose death (as we are apt to say) *makes a great noise.*

θανάτου. Ἄγγελοι δὲ αὐτοῦ, καὶ ὑπηρέται μάλα πολλοὶ, ὡς ὁρᾷς, (a) ἠπίαλοι, καὶ πυρετοὶ, καὶ φθόαι καὶ περιπνευμονίαι, καὶ ξίφη, καὶ λῃστήρια, καὶ κώνεια, καὶ δικασταὶ καὶ τύραννοι, καὶ τούτων οὐδὲν ὅλως αὐτοὺς εἰσέρχεται, ἔστ' ἂν εὖ πράττωσιν. Ὅταν δὲ σφαλῶσι πολὺ τὸ "Ὀττοτοῖ," καὶ "Αἶ, αἶ," καὶ "Ὤμοί μοι." Εἰ δ' εὐθὺς ἐκ ἀρχῆς ἐνενόουν ὅτι θνητοί τέ εἰσιν αὐτοὶ, καὶ ὀλίγον τοῦτον χρόνον ἐπιδημήσαντες τῷ βίῳ, ἀπίασιν ὥσπερ ἐξ ὀνείρατος, πάντα ὑπὲρ γῆς ἀφέντες, ἔζων τε ἂν σωφρονέστερον, καὶ ἧττον ἠνιῶντο ἀποθανόντες· νῦν δὲ ἐς ἀεὶ ἐλπίσαντες χρήσεσθαι τοῖς παροῦσιν, ἐπειδὰν ἐπιστὰς ὁ ὑπηρέτης καλῇ καὶ ἀπάγῃ πεδήσας τῷ πυρετῷ, ἢ τῇ φθόῃ ἀγανακτοῦσι πρὸς τὴν ἀγωγὴν οὔ ποτε προσδοκήσαντες ἀποσπασθήσεσθαι αὐτῶν. (b) Ἢ, τί γὰρ οὐκ ἂν ποιήσειεν ἐκεῖνος, ὁ τὴν οἰκίαν σπουδῇ οἰκοδομούμενος καὶ τοὺς ἐργάτας ἐπισπέρχων, εἰ μάθοι ὅτι ἡ μὲν, ἕξει τέλος αὐτῷ, ὁ δὲ, ἄρτι ἐπιθεὶς τὸν ὄροφον, ἀπίοι, τῷ κληρονόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μηδὲ δειπνήσας ἄθλιος ἐν αὐτῇ; Ἐκεῖνος μὲν γὰρ ὁ χαίρων, ὅτι ἄρρενα παῖδα ἔτεκεν αὐτῷ ἡ γυνὴ, καὶ φίλους διὰ τοῦτο ἑστιῶν, καὶ τοὔνομα τοῦ πατρὸς τιθέμενος, εἰ ἠπίστατο ὡς ἑπταέτης γενόμενος ὁ παῖς τεθνήξεται, ἆρα ἄν σοι δοκῇ χαίρειν ἐπ' αὐτῷ γενομένῳ; Ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχοῦντα ἐπὶ τῷ παιδὶ ἐκεῖνον ὁρᾷ τὸν τοῦ ἀθλητοῦ πατέρα, τοῦ Ὀλύμπια νενικηκότος· τὸν γείτονα δὲ τὸν ἐκκομίζοντα τὸ παιδίον οὐχ ὁρᾷ, οὐδὲ οἶδεν ἀφ' οἵας αὐτῷ κρόκης ἐκρέματο. Τοὺς μὲν γὰρ περὶ τῶν ὅρων διαφερομένους ὁρᾷς ὅσοι εἰσὶ, καὶ τοὺς ξυναγείροντας τὰ χρήματα, εἶτα πρὶν ἀπολαῦσαι αὐτῶν καλουμένους, ὑφ' ὧν εἶπον, ἐπιόντων ἀγγέλων τε, καὶ ὑπηρετῶν; ΧΑΡ. Ὁρῶ πάντα ταῦτα, καὶ πρὸς ἐμαυτὸν ἐγὼ ἐννοῶ, τί τὸ ἡδὺ αὐτοῖς παρὰ τὸν βίον, ἢ τί ἐκεῖνό ἐστιν, οὗ στερούμενοι ἀγανακτοῦσιν.

11. ΕΡΜ. Ἢν γοῦν τοὺς βασιλέας ἴδῃ τις αὐτῶν, οἵπερ εὐδαιμονέστατοι εἶναι δοκοῦσιν, ἔξω τοῦ ἀβεβαίου, καὶ ὡς φὴς, ἀμφιβόλου τῆς τύχης, πλείω τῶν ἡδέων τὰ ἀνιαρὰ εὑρήσει προσόντα αὐτοῖς, φόβους καὶ ταραχὰς, καὶ μίση, καὶ ἐπιβουλὰς, καὶ ὀργὰς, καὶ κολακείας· τούτοις

(a) ἠπίαλοι.] *Quotidian agues*, in which (as I am well informed) the heat instantly succeeds the cold; but in which (according to Stephanus) the heat and cold are felt at the same time. Ab ἤπιος, *mitis*.

(b) Ἢ, τί, &c.] This sentence will prove obscure to beginners, if they do not carefully observe the explanatory words in the translation.

γὰρ ἅπαντα ξύνεισιν. Ἐῶ πένθη, καὶ νόσους, καὶ (a) πάθη, ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν (b) ὅπου δὲ τὰ τούτων πονηρὰ, λογίζεσθαι καιρὸς οἷα τὰ τῶν ἰδιωτῶν ἂν εἴη. ΧΑΡ. Ἐθέλω γοῦν σοι, ὦ Ἑρμῆ, εἰπεῖν, ᾧ τινι ἐοικέναι μοι ἔδοξαν οἱ ἄνθρωποι, καὶ ὁ βίος ἅπας αὐτῶν. Ἤδη ποτὲ πομφόλυγας ἐν ὕδατι ἐθεάσω ὑπὸ κρουνῷ τινι καταῤῥάττοντι ἀνισταμένας; Τὰς φυσαλλίδας λέγω, ἀφ' ὧν ξυναγείρεται ὁ ἀφρός. Ἐκείνων τοίνυν αἱ μὲν (c) τινὲς μικραί εἰσι, καὶ αὐτίκα ἐκραγεῖσαι ἀπέσβησαν· αἱ δ' ἐπὶ πλέον διαρκοῦσι, καὶ (d) προσχωρουσῶν αὐταῖς τῶν ἄλλων, αὗται ὑπερφυσώμεναι ἐς μέγιστον ὄγκον αἴρονται. Εἶτα μέντοι κἀκεῖναι πάντως ἐξεῤῥάγησάν ποτε· οὐ γὰρ οἷόν τε ἄλλως γενέσθαι. Τοῦτό ἐστιν ὁ ἀνθρώπων βίος. Ἅπαντες ὑπὸ πνεύματος ἐμπεφυσημένοι, οἱ μὲν μείζους, οἱ δ' ἐλάττους, καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι, καὶ ὠκύμορον τὸ φύσημα, οἱ

(a) πάθη.] *Passions.*

(b) ὅπου δὲ, &c.] I have endeavoured to render these words, down to εἴη, inclusive, according to the generally received sense of them, being that of the other translation. But Gronovius translates them thus: "Quum, vel, ubi verò hæc "sunt regum mala, opportunum, vel, præstò est, colligere, "qualia sint privatorum." And, indeed, it must be granted that ὅπου most naturally and strongly signifies "ubi," as δὲ also doth "verò," and as καιρὸς likewise doth "opportu-"nitas." Nay, I greatly doubt whether, in any author whatsoever, καιρὸς be used to signify any thing but "a sea-"sonable time," or, "the opportunity of doing any thing." But still, upon these considerations, I should chuse to render it thus: "Ubi verò mala horum *(scil. regum) sunt, ibi* "*datur* occasio colligendi qualia sint privatorum." Δὲ shews plainly that a sentence begins at ὅπου; so that there should be a full stop immediately after αὐτῶν.—I have, I say, in my translation, rendered it according to the generally received sense, which is that of the other translation; but I am sure I mistook the true meaning: yet, I let it stand, as it is the received sense.

(c) τινὲς μικραί.] *Infants.*

(d) προσχωρουσῶν τῶν ἄλλων.] That is, when some men submit their fortunes and industry to the aggrandizing of others, and, as it were, *add* themselves to them.

δὲ ἅμα τῷ ξυςῆναι ἐπαύσαντο· πᾶσι δ' οὖν ἀποῤῥαγῆναι ἀναγκαῖον. ἙΡΜ. Οὐδὲν χεῖρον σὺ τοῦ Ὁμήρου εἴκασας, ὦ Χάρων, ὃς φύλλοις τὸ γένος αὐτῶν ὁμοιοῖ.

12. ΧΑΡ. Καὶ τοιοῦτοι ὄντες, ὦ Ἑρμῆ, ὁρᾷς οἷα ποιοῦσι, καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν πέρι, καὶ τιμῶν καὶ κτήσεων ἁμιλλώμενοι, ἅπερ ἅπαντα καταλιπόντας αὐτοὺς, δεήσει ἕνα ὀβολὸν ἔχοντας, ἥκειν παρ' ἡμᾶς. Βούλει οὖν ἐπείπερ ἐφ' ὑψηλοῦ ἐσμεν, ἀναβοήσας παμμέγεθες, παραινέσω αὐτοῖς, "ἀπέχεσθαι μὲν τῶν ματαίων "πόνων, ζῆν δὲ, ἀεὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχοντας," λέγων· "Ὦ μάταιοι, τί ἐσπουδάκατε περὶ ταῦτα; Παύσασθε κάμνοντες· "οὐ γὰρ ἐς ἀεὶ βιώσεσθε. Οὐδὲν τῶν ἐνταῦθα σεμνῶν ἀΐδιόν ἐστιν. "Οὐδ' ἂν ἀπάγοι τις αὐτῶν τι ξὺν αὐτῷ ἀποθανών. Ἀλλ' ἀνάγκη "τὸν μὲν γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ, καὶ τὸν ἀγρὸν, καὶ τὸ χρυσίον "ἀεὶ ἄλλων εἶναι, καὶ μεταβάλλειν τοὺς δεσπότας."—Εἰ ταῦτα, καὶ τὰ τοιαῦτα ἐξ ἐπηκόου ἐμβοήσαιμι αὐτοῖς, οὐκ ἂν οἴει μέγα ὠφεληθῆναι τὸν βίον, καὶ σωφρονεστέρους ἂν γενέσθαι παραπολύ; ἙΡΜ. Ὦ μακάριε, οὐκ οἶσθα ὅπως αὐτοὺς ἡ ἄγνοια, καὶ ἡ ἀπάτη διατεθείκασιν, ὡς μηδ' ἂν τρυπάνῳ ἔτι διανοιχθῆναι αὐτοῖς τὰ ὦτα, τοσούτῳ κηρῷ ἔβυσαν αὐτὰ, οἷόν περ' Ὀδυσσεὺς τοὺς ἑταίρους ἔδρασε, δέει τῆς (a) Σειρήνων ἀκροάσεως. Πόθεν οὖν ἂν ἐκεῖνοι δυνηθεῖεν ἀκοῦσαι, ἢν καὶ σὺ κεκραγὼς διαῤῥαγῇς; Ὅπερ γὰρ παρ' ὑμῖν ἡ λήθη δύναται, τοῦτο ἐνταῦθα ἡ ἄγνοια ἐργάζεται. Πλὴν ἀλλ' εἰσὶν αὐτῶν ὀλίγοι οὐ παραδεδεγμένοι τὸν κηρὸν ἐς τὰ ὦτα, πρὸς τὴν ἀλήθειαν (b) ἀποκλίναντες, ὀξὺ δεδορκότες ἐς τὰ πράγματα, καὶ κατεγνωκότες οἷά ἐστι. ΧΑΡ. Οὐκοῦν ἐκείνοις γοῦν ἐμβοήσωμεν. ἙΡΜ. Περιττὸν ταῦτα λέγειν πρὸς αὐτοὺς ἃ ἴσασιν. Ὁρᾷς ὅπως ἀποστάντες τῶν πολλῶν, καταγελῶσι τῶν γιγνομένων, καὶ οὐδαμῇ οὐδαμῶς ἀρέσκονται αὐτοῖς, ἀλλὰ δῆλοί εἰσι δρασμὸν ἤδη βουλεύοντες παρ' ὑμᾶς ἀπὸ τοῦ βίου; Καὶ γὰρ καὶ μισοῦνται ἐλέγχοντες αὐτῶν τὰς ἀμαθίας. ΧΑΡ. Εὖγε, ὦ γεννάδαι. Πλὴν πάνυ ὀλίγοι εἰσὶν, ὦ Ἑρμῆ. ἙΡΜ. Ἱκανοὶ καὶ οὗτοι.—Ἀλλὰ κατίωμεν ἤδη.

(a) Σειρήνων.] See Littleton's dictionary for them; where you will also read what Ulysses did, with regard to them.

(b) ἀποκλίναντες.] He speaks as if all mankind were carried, one way, towards falsehood and vice, which stand on one side, except a very few wise men, who turn off to truth and virtue, which are placed on the opposite side. He, perhaps, means only the seven wise men of Greece; because Lucian abuses all the other philosophers, as appears from Dial. xxiii.

13. ΧΑΡ. Ἓν ἔτι ἐπόθουν εἰδέναι, ὦ Ἑρμῆ, (καί μοι δείξας αὐτὸ, ἐντελῆ ἔσῃ τὴν περιήγησιν πεποιηκὼς) τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύττουσι, θεάσασθαι. ΕΡΜ. Ἠρία, ὦ Χάρων, καὶ τύμβους, καὶ τάφους καλοῦσι τὰ τοιαῦτα. Πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χώματα ὁρᾷς, καὶ τὰς (a) στήλας, καὶ πυραμίδας; Ἐκεῖνα πάντα νεκροδοχεῖα, καὶ σωματοφυλάκιά ἐστι. ΧΑΡ. Τί οὖν ἐκεῖνοι στεφανοῦσι τοὺς (b) λίθους, καὶ χρίουσι μύρῳ; Οἱ δὲ, καὶ πυρὰν (c) νήσαντες πρὸ τῶν χωμάτων, καὶ βόθρον τινὰ ὀρύξαντες, καίουσί τε ταυτὶ τὰ πολυτελῆ δεῖπνα, καὶ εἰς τὰ ὀρύγματα οἶνον, καὶ μελίκρατον, ὡς γοῦν εἰκάσαι, ἐγχέουσιν; ΕΡΜ. Οὐκ οἶδα, ὦ Πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν ᾅδου. Πεπιστεύκασι δ' οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν, δειπνεῖν μὲν ὡς οἷόν τε περιπετομένας τὴν κνῖσσαν, καὶ τὸν καπνὸν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον. ΧΑΡ. Ἐκείνους ἔτι πίνειν ἢ ἐσθίειν, ὧν τὰ κρανία ξηρότατα; Καίτοι γελοῖός εἰμί σοι λέγων ταῦτα, ὁσημέραι κατάγοντι αὐτούς. Οἶσθ' οὖν εἰ δύναιντ' ἂν ἔτι ἀνελθεῖν ἅπαξ, ὑποχθόνιοι γενόμενοι. Ἐπεί τοι καὶ παγγέλοια ἂν, ὦ Ἑρμῆ, ἔπασχον, οὐκ ὀλίγα πράγματ' ἔχων, εἰ ἔδει μὴ κατάγειν μόνον αὐτοὺς, ἀλλὰ καὶ αὖθις ἀνάγειν πιομένους. Ὦ μάταιοι, τῆς ἀνοίας, οὐκ εἰδότες ἡλίκοις ὅροις διακέκριται τὰ νεκρῶν, καὶ τὰ ζώντων πράγματα, καὶ οἷα παρ' ἡμῖν ἐστι, καὶ ὅτι

(d) Κάτθαν' ὁμῶς ὅ, τ' ἄτυμβος ἀνὴρ ὅς τ' ἔλαχε τύμβου,
Ἐν δ' ἰῇ τιμῇ Ἶρος κρείων τ' Ἀγαμέμνων.
Θερσίτῃ δ' ἶσος Θέτιδος παῖς ἠϋκόμοιο.
Πάντες δ' εἰσὶν ὁμῶς νεκύων ἀμενηνὰ κάρηνα
Γυμνοί τε, ξηροί τε, κατ' ἀσφοδελὸν λειμῶνα.

ΕΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὅμηρον (e) ἐπαντλεῖς. Ἀλλ', ἐπείπερ ἀνέμνησάς με, θέλω σοι δεῖξαι τὸν τοῦ Ἀχιλλέως τάφον. Ὁρᾷς τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον μὲν ἐκεῖνο τὸ Τρωϊκόν· ἀντικρὺ

(a) στήλας.] *Square pillars* (as Suidas says,) which wer erected near tombs, with inscriptions relating to the dead.

Τύμβῳ καὶ στήλῃ.—*Hom. Il.* xvi.

(b) λίθους.] Meaning the pillars near the tombs.

(c) νήσαντες.] Νέω, properly, signifies *neo, to spin*. It also, as Stephanus shews, signifies *glomero, to wind up* thread into a bottom; and, from thence, *acervo, to heap up*.

(d) Homer.

(e) ἐπαντλεῖς.] *You pump up;* joking upon Charon's business of pumping the water out of his boat.

δὲ ὁ Αἴας τέθαπται ἐν τῷ Ῥοιτείῳ. ΧΑΡ. Οὐ μεγάλοι, ὦ Ἑρμῆ, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμους ἤδη δεῖξόν μοι, (a) ἃς κάτω ἀκούομεν· τὴν Νῖνον, τὴν Σαρδαναπάλου, καὶ Βαβυλῶνα, καὶ Μυκήνας, καὶ Κλεωνὰς, καὶ τὴν Ἴλιον αὐτήν. Πολλοὺς γοῦν μέμνημαι διαπορθμεύσας ἐκεῖθεν, ὡς δέκα ὅλων ἐτῶν μηδὲ νεωλκῆσαι, μηδὲ διαψῦξαι τὸ σκαφίδιον. ΕΡΜ. Ἡ Νῖνος μὲν, ὦ πορθμεῦ, ἀπόλωλεν ἤδη, καὶ οὐδὲν ἴχνος ἔτι λοιπὸν αὐτῆς, οὐδ' ἂν εἴποις ὅπου ποτ' ἦν. Ἡ Βαβυλὼν δέ σοι ἐκείνη ἐστὶν, ἡ εὔπυργος, ἡ τὸν μέγαν περίβολον· οὐ μετὰ πολὺ καὶ αὐτὴ ζητηθησομένη, ὥσπερ ἡ Νῖνος. Μυκήνας δὲ καὶ Κλεωνὰς αἰσχύνομαι δεῖξαί σοι, καὶ μάλιστα τὴν Ἴλιον· ἀποπνίξεις γὰρ εὖ οἶδ' ὅτι τὸν Ὅμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. Πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ τεθνήκασι καὶ αὗται. Ἀποθνήσκουσι γὰρ, ὦ πορθμεῦ, καὶ πόλεις, ὥσπερ ἄνθρωποι· καὶ τὸ παραδοξότερον, καὶ ποταμοὶ ὅλοι. Ἰνάχου γοῦν οὐδὲ τάφος ἐν Ἄργει ἔτι καταλείπεται. ΧΑΡ. Παπαὶ, τῶν ἐπαίνων, Ὅμηρε, καὶ τῶν ὀνομάτων,

—— Ἴλιον ἱρὴν,
καὶ —— εὐρυάγυιαν,
καὶ —— ἐϋκτίμεναι Κλεωναί.

15. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν οἱ πολεμοῦντες ἐκεῖνοι, ἢ ὑπὲρ τίνος ἀλλήλους φονεύουσιν; ΕΡΜ. Ἀργείους ὁρᾷς, ὦ Χάρων,

(a) ἃς κάτω ἀκούομεν.] Stephanus accounts for the accusative case after ἀκούω, as it is here put, by observing that ἀκούω, upon such occasions, signifies *fando audio, to hear-of-by-report*. Xenophon hath a similar expression, where he saith, ὡς ἤκουσεν ἀνδρὸς ἤδη ἔργα διαπραττόμενον τὸν Κυρόν. Pæd. Lib. i. And Lucian another, in his *Dream*: Ὥσπερ τὴν Νιόβην ἀκούομεν, *as we hear of* Niobe. And I doubt not but Horace hath adopted this kind of expression, where he has,

Audiet pugnas vitio parentum Rara juventus.

And again,

Audire magnos jam videor duces.

Which latter passage, in the opinion of the commentators, is not pure Latin ; not recollecting that this kind of phrase hath been used by some of the best authors in the Greek language, which may very well warrant Horace's adopting it, as he hath done several others.

καὶ Λακεδαιμονίους, καὶ τὸν ἡμιθνῆτα ἐκεῖνον στρατηγὸν (a) Ὀθρυάδην, τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ αἵματι. ΧΑΡ. Ὑπὲρ τίνος δὲ αὐτοῖς, ὦ Ἑρμῆ, ὁ πόλεμος; ἙΡΜ. Ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μάχονται. ΧΑΡ. Ὢ τῆς ἀνοίας, οἵγε οὐκ ἴσασιν ὅτι κἂν ὅλην τὴν Πελοπόννησον ἕκαστος αὐτῶν κτήσωνται, μόγις ἂν ποδιαῖον λάβοιεν τόπον παρὰ τοῦ Αἰακοῦ. Τὸ δὲ πεδίον τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι, πολλάκις ἐκ βάθρων τὸ τρόπαιον ἀνασπάσαντες τῷ ἀρότρῳ. ἙΡΜ. Οὕτω μὲν ταῦτα ἔσται. Ἡμεῖς δὲ καταβάντες ἤδη, καὶ κατὰ χώραν εὐθετήσαντες αὖθις τὰ ὄρη, ἀπαλλαττώμεθα, ἐγὼ μὲν καθ' ἃ ἐστάλην, σὺ δ' ἐπὶ τὸ πορθμεῖον· ἥξω δέ σοι μετ' ὀλίγον, (b) καὶ αὐτὸς νεκροστολῶν. ΧΑΡ. Εὖγε ἐποίησας, ὦ Ἑρμῆ. Εὐεργέτης ἀεὶ ἀναγεγράψῃ.—Ὠνάμην δέ τι διὰ σὲ τῆς ἀποδημίας—Οἷά ἐστι τὰ τῶν κακοδαιμόνων

(a) Ὀθρυάδην.] The story of Othryades is not completely told by any one author, of the many who mention him, but may be collected from them all, in the following manner: The Spartans and Argives, having a dispute about a piece of land, called Thyræa, chose three hundred men on each side, who should decide the difference by the sword. A battle ensues between those two little selected armies, who fight so desperately that not one of the whole six hundred survived the engagement, except three; to wit, two of the Argives, Chromius and Alcinor, and Othryades, the general of the Spartans, who was so desperately wounded, that, for a while he lay as dead, among the slain. The two surviving Argives, seeing no one to oppose them, ran home with the news of their victory. Soon after, Othryades recovers, and, finding himself in possession of the field of battle, erects a trophy, writes on it, in his own blood, *I have conquered*, and then brings the arms of the slain Argives into his camp. The next day, the two main armies of the contending nations meet, at the place of action. The Argives claim the victory, as more of their men had survived the battle: the Spartans, as their one man had kept the field; the others having, as it were, fled. Upon this, both armies fight; but the Spartans gain the victory. Othryades, after he returned to Sparta, killed himself for shame of outliving his men, who, every one, so bravely fell. *Herodot Suid. Plut. Valer. Ovid.* in Fast, and *Hoffman.*

(b) καὶ αὐτός.] I myself too; that is, as well as you.

ἀνθρώπων πράγματα, βασιλεῖς, πλίνθοι χρυσαῖ, ἑκατόμβαι, μάχαι. Χάρωνος δὲ οὐδεὶς (a) λόγος.

(a) λόγος.] It is likely that, if Charon here meant to say, *But not a word of* Charon (as some will have it), he would have put in περὶ, as he hath done in the end of *Dial.* xxvi. λόγον δὲ περὶ αὐτῶ καταλέλοιπεν.—Λόγος, for *ratio, on account* or *estimation*, is of frequent use. So Theocrit. Id. iii.— τὸ δὲ μεῦ λόγον οὐδένα ποιῇ. *But you make no account of me*; that is, *You think nothing of me*, or, *You set me at naught.*

Τέλος τῶ βιβλίω πρώτω.

ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΔΙΑΛΟΓΟΣ α΄.

Περὶ τοῦ Ἐνυπνίου· ἤτοι Βίος Λουκιανοῦ.

Herein is contained some account of Lucian's parentage and education. Likewise great incitements to youth of genius, to persevere in the pursuit of learning, even under the great discouragements of poverty.

ἌΡΤΙ μὲν ἐπεπαύμην εἰς τὰ (a) διδασκαλεῖα (b) φοιτῶν, ἤδη τὴν ἡλικίαν πρόσηβος ὤν. Ὁ δὲ πατὴρ ἐσκοπεῖτο μετὰ τῶν φίλων ὅ, τι καὶ διδάξαιτό με. Τοῖς πλείστοις οὖν ἔδοξε παιδεία μὲν, καὶ πόνου πολλοῦ, καὶ χρόνου μακροῦ, καὶ δαπάνης οὐ σμικρᾶς, καὶ τύχης δεῖσθαι λαμπρᾶς· τὰ δὲ ἡμέτερα, μικρά τε εἶναι, καὶ ταχεῖάν τινα τὴν ἐπικουρίαν ἀπαιτεῖν. Εἰ δέ τινα τέχνην τῶν (c) βαναύσων τούτων ἐκμάθοιμι,

(a) διδασκαλεῖα.] This word is seldom used, but in the plural number. So Xenophon, εἰς τὰ διδασκαλεῖα φοιτῶντες, and δικαιοσύνης διδασκαλεῖα. Pæd. Lib. ii. & iii.

(b) φοιτῶν.] The verb φοιτάω hath been so constantly used to signify, in particular, *to go-to-school*, that *school-scholars* have been called φοιτηταὶ, instead of μαθηταί. *Bourd.*

(c) βαναύσων.] Βάναυσος is, properly, a substantive of the common gender, and signifies a person who works in a forge or foundery. But it is here used adjectively; τεχνῶν being understood. Stephanus quotes the expression, βάναυσος τέχνη, from Aristotle.

τὸ μὲν πρῶτον εὐθὺς ἂν αὐτὸς ἔχειν τὰ ἀρκοῦντα παρὰ τῆς τέχνης, καὶ μηκέτι οἰκόσιτος εἶναι, τηλικοῦτος ὤν· οὐκ εἰς μακρὸν δὲ καὶ τὸν πατέρα εὐφρανεῖν, ἀποφέρων ἀεὶ τὸ γιγνόμενον. Δευτέρας, οὖν σκέψεως ἀρχὴ προὐτέθη, τίς ἀρίστη τῶν τεχνῶν, καὶ ῥάστη ἐκμαθεῖν, καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα, καὶ πρόχειρον ἔχουσα τὴν (a) χορηγίαν, καὶ διαρκῆ τὸν πόρον. Ἄλλου τοίνυν ἄλλην ἐπαινοῦντος, ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν, ὁ πατὴρ εἰς τὸν θεῖον, ἀπιδὼν (παρῆν γὰρ ὁ πρὸς μητρὸς θεῖος, ἄριστος (b) ἑρμογλύφος εἶναι δοκῶν, καὶ λιθοξόος ἐν τοῖς μάλιστα εὐδοκίμοις) "Οὐ θέμις (εἶπεν) ἄλλην τέχνην ἐπικρατεῖν, "σοῦ παρόντος· Ἀλλὰ τοῦτον ἄγε (δείξας ἐμὲ) καὶ δίδασκε παραλαβὼν λίθων ἐργάτην ἀγαθὸν, εἶναι, καὶ συναρμοστὴν, καὶ ἑρμογλυφέα· "δύναται γὰρ καὶ τοῦτο, φύσεώς γε, ὡς οἶσθα, (c) ἔχων δεξιᾶς." Ἐτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηροῦ παιδιαῖς· ὁπότε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ καὶ νὴ Δί' ἀνθρώπους, ἀνέπλαττον (εἰκότως, ὡς ἐδόκουν τῷ πατρί) ἐφ' οἷς παρὰ μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον. Τότε δὲ ἔπαινος εἰς τὴν εὐφυΐαν καὶ ταῦτα ἦν· καὶ χρηστὰς εἶχον ἐπ' ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης γε τῆς (d) πλαστικῆς.— (e) Ἅμα τε οὖν ἐπιτήδειος ἐδόκει ἡμέρα τέχνης ἐνάρχεσθαι· κἀγὼ παρεδεδόμην τῷ θείῳ, μὰ τὸν Δί' οὐ σφόδρα τῷ πράγματι ἀχθόμενος· ἀλλά μοι καὶ παιδιάν τινα οὐκ ἀτερπῆ ἐδόκει ἔχειν, καὶ πρὸς τοὺς ἡλικιώτας ἐπίδειξιν, εἰ φαινοίμην θεούς τε γλύφων, καὶ ἀγαλμάτιά τινα μικρὰ κατασκευάζων ἐμαυτῷ τε, κἀκείνοις, οἷς προῃρούμην. Καὶ τότε πρῶτον ἐκεῖνο, καὶ σύνηθες τοῖς ἀρχομένοις ἐγίγνετο. Ἐγκοπέα γάρ τινά μοι δοὺς ὁ θεῖος ἐκέλευσέ μοι ἠρέμα καθικέσθαι πλακὸς, ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοινὸν,

(a) χορηγίαν.] Properly, the *expense* of supplying the Athenian stage with music, dancing, players, and dresses. Hence, it signifies the *expense* of furnishing any trade, or business, with all necessaries.

(d) ἑρμογλύφος.] The *carving* of *Mercuries* seems to have been the commonest branch of the statuary's art; and hence, it is likely, every statuary was called ἑρμογλύφος.

(c) ἔχων δεξιᾶς.] Minus Atticè. *Bourd.*

(d) πλαστικῆς.] The art of shaping figures out of any soft substance, such as wax, clay, &c.

(e) Ἅμα τε οὖν, &c.] Thus, in English: "At the same "time, therefore, a proper day was pitched upon, and I "was also (then) given up, &c.

—— (a) Ἀρχὴ δέ τοι ἥμισυ παντός.

Σκληρότερον δὲ κατενεγκόντος ὑπ᾽ ἀπειρίας, κατεάγη μὲν ἡ πλάξ. Ὁ δὲ ἀγανακτήσας, σκυτάλην τινὰ πλησίον κειμένην λαβὼν, οὐ πρᾴως, οὐδὲ προτρεπτικῶς μου κατήρξατο, ὥστε δάκρυά μοι τὰ προοίμια τῆς τέχνης. Ἀποδρὰς οὖν ἐκεῖθεν, ἐπὶ τὴν οἰκίαν ἀφικνοῦμαι συνεχὲς ἀνολολύζων, καὶ δακρύων τοὺς ὀφθαλμοὺς ὑπόπλεως· καὶ διηγοῦμαι τὴν σκυτάλην, καὶ τοὺς μώλωπας ἐδείκνυον, καὶ κατηγόρουν πολλήν τινα ὠμότητα, προσθεὶς, ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβάλωμαι κατὰ τὴν τέχνην. Ἀγανακτησαμένης δὲ τῆς μητρὸς, καὶ πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νὺξ ἐπῆλθε, κατέδαρθον, ἔτι ἔνδακρυς, καὶ τὴν νύχθ᾽ ὅλην ἐννοῶν. Μέχρι μὲν δὴ τούτων, γελάσιμα, καὶ μειρακιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα δὲ, οὐκέτι εὐκαταφρόνητα, ὦ Ἄνδρες ἀκούσεσθε, ἀλλὰ καὶ πάνυ φιληκόων ἀκροατῶν δεόμενα. Ἵνα γὰρ καθ᾽ Ὅμηρον εἴπω,

—— (b) Θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος,
Ἀμβροσίην διὰ νύκτα,——

ἐναργὴς οὕτως, ὥστε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας. Ἔτι γοῦν καὶ μετὰ τοσοῦτον χρόνον τά τε σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλμοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκουσθέντων ἔναυλος, οὕτω σαφῆ πάντα ἦν.

2. (c) Δύο γυναῖκες λαβόμεναι ταῖν χεροῖν εἷλκόν με πρὸς ἑαυτὴν ἑκατέρα μάλα βιαίως, καὶ καρτερῶς. Μικροῦ γοῦν με διεσπάσαντο πρὸς ἀλλήλας φιλοτιμούμεναι, καὶ γὰρ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει, καὶ παρὰ μικρὸν ὅλον εἶχέ με· ἄρτι δὲ ἂν αὖθις ὑπὸ τῆς ἑτέρας εἰχόμην. Ἐβόων δὲ πρὸς ἀλλήλας ἑκατέρα ἡ μὲν ὡς αὐτῆς ὄντα με κεκτῆσθαι βούλοιτο· ἡ δὲ, ὡς μάτην τῶν ἀλλοτρίων ἀντιποιοῖτο. Ἦν δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρικὴ, καὶ αὐχμηρὰ τὴν κόμην, τὼ χεῖρε τύλων ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τιτάνου καταγέμουσα, οἷος ἦν ὁ θεῖος, ὁπότε ξέοι τοὺς λίθους· ἡ ἑτέρα δὲ μάλα εὐπρόσωπος, καὶ τὸ

(a) Ἀρχὴ, &c.] Hesiod.

(b) Θεῖός μοι, &c.] Hom. Il. ii.

(c) Δύο γυναῖκες, &c.] This *dream* is formed upon the plan of the judgment of Hercules, to whom, when a youth, virtue and vice appeared, and severally made speeches; but the young hero, notwithstanding all the gay allurements and tempting arguments of vice, devotes himself to virtue. See *Xen. Mem.* Lib. ii.

There is humour in Lucian's putting himself upon the same footing with the young demigod, Hercules.

σχῆμα εὐπρεπὴς, καὶ κόσμιος τὴν ἀναβολήν. Τέλος δ' οὖν ἐφιᾶσί μοι δικάζειν ὁποτέρᾳ βουλοίμην συνεῖναι αὐτῶν.

3. Προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξεν.——"Ἐγὼ, φίλε παῖ, ἑρμογλυφικὴ τέχνη εἰμὶ, ἣν χθὲς ἤρξω μανθάνειν, οἰκεία τέ σοι, καὶ συγγενὴς οἴκοθεν. Ὅ τε γὰρ πάππος σου, (εἰποῦσα τοὔνομα τοῦ μητροπάτορος) λιθοξόος ἦν, καὶ τὼ θείω ἀμφοτέρω, καὶ μάλα εὐδοκιμεῖτον δι' ἡμᾶς. Εἰ δὲ θέλοις λήρων μὲν καὶ φληνάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δείξασα τὴν ἑτέραν, ἕπεσθαι δὲ, καὶ συνοικεῖν ἐμοὶ, πρῶτα μὲν θρέψῃ γεννικῶς, καὶ τοὺς ὤμους ἕξεις καρτεροὺς, φθόνου δὲ παντὸς ἀλλότριος ἔσῃ, καὶ οὔ ποτε ἄπει ἐπὶ τὴν ἀλλοδαπὴν, τὴν πατρίδα, καὶ τοὺς οἰκείους καταλιπὼν, (a) οὐδὲ ἐπὶ λόγοις ἐπαινέσονταί σε πάντες. Μὴ μυσαχθῇς δὲ τοῦ σώματος (b) τὸ εὐτελὲς, μηδὲ τῆς ἐσθῆτος τὸ πιναρόν. Ἀπὸ γὰρ τῶν τοιούτων ὁρμώμενος, καὶ Φειδίας ἐκεῖνος (c) ἔδειξε τὸν (d) Δία, καὶ Πολύκλειτος τὴν Ἥραν εἰργάσατο, καὶ Μύρων ἐπῃνέθη, καὶ Πραξιτέλης ἐθαυμάσθη. Προσκυνοῦνται γοῦν οὗτοι μετὰ τῶν Θεῶν. Εἰ δὴ τούτων εἷς γένοιο, πῶς μὲν οὐ κλεινὸς αὐτὸς παρὰ πᾶσιν ἀνθρώποις γένοιο; Ζηλωτὸν δὲ καὶ τὸν πατέρα ἀποδείξεις, περίβλεπτον δὲ ἀποφανεῖς καὶ τὴν πατρίδα."—Ταῦτα καὶ ἔτι τούτων πλείονα διαπταίουσα, καὶ βαρβαρίζουσα πάμπολλα, εἶπεν ἡ τέχνη, μάλα δὴ σπουδῇ συνείρουσα, καὶ πείθειν με πειρωμένη· ἀλλ' οὐκέτι μέμνημαι. Τὰ πλεῖστα γὰρ ἤδη μου τὴν μνήμην διέφυγεν.

4. Ἐπεὶ δ' οὖν ἐπαύσατο, ἄρχεται ἡ ἑτέρα ὧδέ πως. "Ἐγὼ δὲ, ὦ τέκνον, Παιδεία εἰμὶ, ἤδη συνήθης σοι, καὶ γνωρίμη, εἰ καὶ μηδέπω εἰς τέλος (e) μου πεπείρασαι. Ἡλίκα μὲν οὖν τὰ ἀγαθὰ ποριῇ λιθοξόος γενόμενος, αὕτη προείρηκεν. Οὐδὲν γὰρ ὅτι μὴ ἐργάτης

(a) οὐδὲ ἐπὶ λόγοις, &c.] She means that mankind shall not praise him for such insignificant things as words or speeches, but for real and substantial performances.

(b) τὸ εὐτελές.] The *uncostly trim*; from εὖ, *facile*, and τελὸς, *sumptus*.

(c) ἔδειξε.] Artists, in those days, made a great merit of letting people see any finished performance of theirs, and therefore, Lucian says, ἔδειξε. *Spectatum admissi.—Hor.* de Art. Poet.

(d) Δία] *Olympicum*. Bourd. & Ἥραν. Argivam. Idem.

(e) μου.] This genitive case doth not follow τέλος, but πεπείρασαι. Πειρᾶ ἐμεῖο (pro ἐμοῦ) γέραος. *Hom.* Il. xxiv, and πειραθῆναι ἔγχεος ἡμετέρου. *Hesiod.* in Alp.

" ἔσῃ, τῷ σώματι πονῶν, κἂν τούτῳ τὴν ἅπασαν ἐλπίδα τοῦ βίου τεθειμένος· ἀφανὴς μὲν αὐτὸς ὤν, ὀλίγα ϗ ἀγεννῆ λαμβάνων, ταπεινὸς τὴν γνώμην, εὐτελὴς δὲ τὴν πρόσοδον· οὔτε φίλοις ἐπιδικάσιμος, οὔτε ἐχθροῖς φοβερός, οὔτε τοῖς πολίταις ζηλωτὸς ἀλλ' αὐτὸ μόνον, ἐργάτης, ϗ τῶν ἐκ τοῦ πολλοῦ δήμου εἷς, ἀεὶ τὸν προὔχοντα ὑποπτήσσων, ϗ τὸν λέγειν δυνάμενον θεραπεύων, (a) λαγὼ βίον ζῶν, ϗ τοῦ κρείττονος ἕρμαιον ὤν. Εἰ δὲ ϗ Φειδίας ἢ Πολύκλειτος γένοιο, ϗ θαυμαστὰ πολλὰ ἐξεργάσαιο, τὴν μὲν (b) τέχνην ἅπαντες ἐπαινέσονται, οὐκ ἔστι δὲ ὅστις τῶν ἰδόντων, εἰ νοῦν ἔχοι, εὔξαιτ' ἂν σοι ὅμοιος γενέσθαι. Οἷος γὰρ ἂν ᾖς, βάναυσος ϗ (c) χειρῶναξ, ϗ ἀποχειροβίωτος νομισθήσῃ. Ἢν δέ μοι πείθῃ, πρῶτον μέν σοι πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, ϗ πράξεις θαυμαστάς· ϗ λόγους αὐτῶν ἀπαγγέλλουσα, ϗ πάντων (ὡς εἰπεῖν) ἔμπειρον ἀποφαίνουσα· ϗ τὴν ψυχήν, ὅπερ σοι κυριώτατόν ἐστι, κατακοσμήσω πολλοῖς, ϗ ἀγαθοῖς κοσμήμασι, σωφροσύνῃ, δικαιοσύνῃ, εὐσεβείᾳ, πρᾳότητι, ἐπιεικείᾳ, συνέσει, καρτερίᾳ, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα ὁρμῇ. Ταῦτα γάρ ἐστιν ὁ τῆς ψυχῆς ἀκήρατος ὡς ἀληθῶς κόσμος. Λήσει δέ σε οὔτε παλαιὸν οὐδέν, οὔτε νῦν γενέσθαι δέον· ἀλλὰ ϗ τὰ δέοντα προόψει μετ' ἐμοῦ, ϗ ὅλως, ἅπαντα ὁπόσα ἐστί, τά τε θεῖα τά τε ἀνθρώπινα, οὐκ εἰς μακρὰν σε διδάξομαι. Καὶ ὁ νῦν πένης, ὁ τοῦ δεῖνος, ὁ βουλευσάμενός τι περὶ ἀγεννοῦς οὕτω τέχνης, μετ' ὀλίγον ἅπασι ζηλωτὸς, ϗ ἐπίφθονος ἔσῃ, τιμώμενος ϗ ἐπαινούμενος, ϗ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν, ϗ ὑπὸ τῶν γένει ϗ πλούτῳ προὐχόντων ἀποβλεπόμενος· ἐσθῆτα μὲν τοιαύτην ἀμπεχόμενος

(a) λαγὼ βίον.] That is, a life of a hare, or a life of fear and obscurity.

(b) τέχνην ἐπαινέσονται.] That is very natural: for, when we admire any mechanic performance, we seldom talk with any great rapture of the workman, and only observe that such an art is a very fine one. The reason of which I take to be this: that we are apt to consider artists, in the mechanic way, as having executed what they only have often seen done by others, and do themselves perform by some set rule; while we look upon the works of learned men as produced by the power of their own genius, and therefore, considering them as a part of such men's personal excellence, are seldom pleased with them, without, at the same time, a strong admiration of the authors who produced them.

(c) χειρῶναξ.] Μόναις ταῖς χερσὶ δεσπόζων, *i. e.* One who is master of nothing but his hands. *Bourd.*

"(δείξασα τὴν ἐσθῆτα, πάνυ δὲ λαμπρὰν ἐφόρει) ἀρχῆς δὲ καὶ προεδρίας ἀξιούμενος. Κἂν που ἀποδημῇς, οὐδ' ἐπὶ τῆς ἀλλοδαπῆς ἀγνὼς, οὐδ' ἀφανὴς ἔσῃ· τοιαῦτά σοι περιθήσω τὰ γνωρίσματα, ὥστε τῶν ὁρώντων ἕκαστος, τὸν πλησίον κινήσας, δείξει σε τῷ δακτύλῳ, οὗτος ἐκεῖνος, λέγων. Ἂν δέ τι σπουδῆς ἄξιον ᾖ, καὶ τοὺς φίλους, ἢ καὶ τὴν πόλιν ὅλην καταλαμβάνῃ, εἰς σὲ πάντες ἀποβλέψονται. Κἂν που τι λέγων τύχῃς, κεχηνότες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες, καὶ εὐδαιμονίζοντές σε τῶν λόγων τῆς δυνάμεως, καὶ τὸν πατέρα τῆς εὐποτμίας. Ὃ δὲ λέγουσιν, ὡς ἄρα ἀθάνατοι γίγνονταί τινες ἐξ ἀνθρώπων, τοῦτό σοι περιποιήσω. Καὶ γὰρ ἢν αὐτὸς ἐκ τοῦ βίου ἀπέλθῃς, οὔποτε παύσῃ, συνὼν τοῖς πεπαιδευμένοις, καὶ προσομιλῶν τοῖς ἀρίστοις. Ὁρᾷς τὸν Δημοσθένην ἐκεῖνον, τίνος υἱὸν ὄντα, ἐγὼ ἡλίκον ἐποίησα; Ὁρᾷς τὸν Αἰσχίνην ὃς τυμπανιστρίας υἱὸς ἦν, ἀλλ' ὅμως αὐτὸν δι' ἐμὲ (a) Φίλιππος ἐθεράπευσεν; Ὁ δὲ (b) Σωκράτης, καὶ αὐτὸς ὑπὸ τῇ ἑρμογλυφικῇ ταύτῃ τραφεὶς, ἐπειδὴ τάχιστα συνῆκε τοῦ κρείττονος, καὶ δραπετεύσας παρ' αὐτῆς ηὐτομόλησεν ὡς ἐμὲ, ἀκούεις ὡς παρὰ πάντων ᾄδεται; Ἀφεὶς δὲ αὐτοὺς τηλικούτους, καὶ τοιούτους ἄνδρας, καὶ πράξεις λαμπρὰς, καὶ λόγους σεμνοὺς, καὶ σχῆμα εὐπρεπὲς καὶ τιμὴν, καὶ δόξαν, καὶ ἔπαινον, καὶ προεδρίας, καὶ δύναμιν, καὶ ἀρχὰς, καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν, καὶ τὸ ἐπὶ συνέσει εὐδαιμονίζεσθαι, χιτώνιόν τε πιναρὸν ἐνδύσῃ, καὶ σχῆμα δουλοπρεπὲς ἀναλήψῃ, καὶ μοχλία, καὶ γλυφεῖα, καὶ κοπέας, καὶ κολαπτῆρας ἐν ταῖν χεροῖν ἕξεις κάτω νενευκὼς εἰς τὸ ἔργον, χαμαιπετὴς, καὶ χαμαίζηλος, καὶ πάντα τρόπον ταπεινός· (c) ἀνακύπτων δὲ οὐδέποτε, οὐδὲ ἀνδρῶδες, οὐδὲ ἐλευθέριον, οὐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα, ὅπως εὔρυθμα, καὶ εὐσχήμονα ἔσταί σοι, προνοῶν, ὅπως δὲ αὐτὸς εὔρυθμός τε, καὶ κόσμιος ἔσῃ, ἥκιστα πεφροντικὼς, ἀλλ' ἀτιμότερον ποιῶν σεαυτὸν λίθων."

(a) Φίλιππος ἐθεράπευσεν.] When Philip, king of Macedonia, intended to destroy the liberty of Greece, Demosthenes opposed his schemes with a great appearance of success, by those famous orations to the people of Athens, called his philippics. Philip, therefore, courted Æschines, Demosthenes's rival in eloquence, and antagonist in the factions then subsisting in the city.

(b) Σωκράτης, καὶ αὐτὸς.] Socrates was the son of Sophroniscus, a statuary, and Phænarete, a midwife, Diog. Laërt. —καὶ αὐτὸς, *even he*, the wonderful Socrates.

(c) ἀνακύπτων.] Ἀνακύπτω is, properly, said of a bird lifting up his head, as he drinks. *Bud.*

5. Ταῦτα ἔτι λεγούσης αὐτῆς, οὐ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων, ἀναστὰς ἀπεφηνάμην· καὶ τὴν ἄμορφον ἐκείνην, καὶ ἐργατικὴν ἀπολιπὼν, μετέβαινον πρὸς τὴν Παιδείαν μάλα γεγηθὼς, καὶ μάλιστα, ἐπεί μοι καὶ εἰς νοῦν ἦλθεν ἡ σκυτάλη, καὶ ὅτι πληγὰς εὐθὺς οὐκ ὀλίγας ἀρχομένῳ μοι χθὲς ἐνετρίψατο. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν πρῶτον ἠγανάκτει, καὶ τὼ χεῖρε συνεκρότει, καὶ τοὺς ὀδόντας ἐνέπριε· τέλος δὲ, ὥσπερ τὴν Νιόβην ἀκούομεν, ἐπεπήγει, καὶ εἰς λίθον μετεβέβλητο. Εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπιστήσητε, θαυματοποιοὶ γὰρ οἱ ὄνειροι. Ἡ ἑτέρα δὲ πρός με ἀπιδοῦσα, "Τοιγαροῦν ἀμείψομαί σε (ἔφη) τῆς " δὲ τῆς δικαιοσύνης, ὅτι καλῶς τὴν δίκην ἐδίκασας. Καὶ ἐλθὲ ἤδη, " ἐπίβηθι τούτου τοῦ ὀχήματος (δείξασά τι ὄχημα ὑποπτέρων ἵππων " τινῶν, τῷ Πηγάσῳ ἐοικότων) ὅπως ἴδῃς οἷα καὶ ἡλίκα μὴ ἀκολουθήσας " ἐμοὶ ἀγνοήσειν ἔμελλες." Ἐπεὶ δὲ ἀνῆλθον, ἡ μὲν ἤλαυνε, καὶ ὑφηνιόχει. Ἀρθεὶς δὲ εἰς ὕψος ἐγὼ ἐπεσκόπουν, ἀπὸ τῆς ἕω ἀρξάμενος ἄχρι πρὸς ἑσπέραν, πόλεις, καὶ ἔθνη, καὶ δήμους, (a) καθάπερ ὁ Τριπτόλεμος, ἀποσπείρων τι ἐς τὴν γῆν. (b) Οὐκέτι μέντοι μίμνημαι ὅ, τι τὸ σπειρόμενον ἐκεῖνο ἦν, πλὴν τοῦτο μόνον, ὅτι κάτωθεν ἀφορῶντες οἱ ἄνθρωποι ἐπήνουν, καὶ μετ' εὐφημίας, καθ' οὓς γενοίμην τῇ πτήσει, (c) παρέπεμπον. Δείξασα δέ μοι τὰ τοσαῦτα, κἀμὲ τοῖς ἐπαινοῦσιν ἐκείνοις, ἐπανήγαγεν αὖθις, οὐκέτι αὐτὴν τὴν ἐσθῆτα ἐκείνην ἐνδεδυκότα ἣν εἶχον ἀφιπτάμενος, ἀλλ' ἐμοὶ ἐδόκουν εὐπάρυφός τις ἐπανήκειν. Καταλαβοῦσα οὖν καὶ τὸν πατέρα ἑστῶτα,

(a) καθάπερ ὁ Τριπτόλεμος.] The fable of Triptolemus is: that Ceres, in the time of her wanderings through the world, in quest of her daughter, Proserpine, whom Pluto had stolen from her, sojourned with Celeus, king of Attica, and instructed his son, Triptolemus, in the culture and use of corn; after which, she mounted him upon a winged dragon, which flew all over the earth with him, while he, in the mean time, scattered down seed upon the earth, as he was carried along. The foundation of this fable was, that he wrote several books of husbandry, which were carried to several countries, in a ship, called the Dragon.

(b) Οὐκέτι μίμνημαι.] Lucian, through modesty, says he does not remember what it was he himself sowed. But he means the publishing of his admirable writings, which have been received, with vast honour, by the learned, in all ages down from his time.

(c) παρέπεμπον.] They waited upon, or escorted, him.

καὶ περιμένοντα, ἐδείκνυεν αὐτῷ ἐκείνην τὴν ἐσθῆτα, κἀμὲ, οἷος ἥκοιμι· καί τί καὶ ὑπέμνησεν, οἷα μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσαντο.

6. Ταῦτα μέμνημαι ἰδὼν, ἀντίπαις, ἔτι ὢν, ἐμοὶ δοκεῖ ἐκταραχθεὶς, πρὸς τὸν τῶν πληγῶν φόβον.—Μεταξὺ δὲ λέγοντος, "(a) Ἡράκλεις (ἔφη τις) ὡς μακρὸν τὸ ἐνύπνιον, καὶ δικανικόν." Εἶτ᾽ ἄλλος (b) ὑπέκρουσε, "Χειμερινὸς ὄνειρος, ὅτε μήκισταί εἰσιν αἱ νύκτες· ἢ τάχα που τριέσπερος, ὥσπερ ὁ (c) Ἡρακλῆς καὶ αὐτός ἐστι. Τί δ᾽ οὖν ἐπῆλθεν αὐτῷ ληρῆσαι ταῦτα πρὸς ἡμᾶς, καὶ μνησθῆναι παιδικῆς νυκτὸς, καὶ ὀνείρων παλαιῶν, καὶ ἤδη γεγηρακότων; Ἕωλος γὰρ ἡ ψυχρολογία.—Μὴ (d) ὀνείρων τινῶν ἡμᾶς ὑποκριτάς τινας ὑπείληφεν."—Οὐκ, ὦ 'γαθέ· (e) οὐδὲ γὰρ ὁ Ξενοφῶν ποτε διηγούμενος

(a) Ἡράκλεις.] Proper names in κς—εως often make their vocative case in εις.

(b) ὑπέκρουσε.] Succinuerit; that is, will put in his word: which metaphor is taken from playing the bass to a harp, or other stringed instrument, as is signified by the verb ὑποκρούω, to strike under the treble, or to play the bass to it. See *Steph.*

(c) Ἡρακλῆς.] It hath been fabled that Jupiter spent three nights with Alcmena, when he begat Hercules.

(d) ὀνείρων τινῶν ἡμᾶς ὑποκριτάς τινας.] I cannot but think τινῶν and τινας, here, strange language; and that because τινῶν appears to me to carry a quite trifling meaning.

(e) οὐδὲ γὰρ ὁ Ξενοφῶν, &c.] In this sentence I meet with several particulars, for which I cannot account, with any great satisfaction to myself. Such as, in the first place, the nominative case Ξενοφῶν, without a verb, or, at best, only with one to be understood, with difficulty and uncertainty. Secondly, the two next καὶ's; one followed by the preposition ἐν, with the dative case πατρῴᾳ οἰκίᾳ; and the other, very strangely, by the accusative τὰ ἄλλα; which seems to have but a forced dependence on either this latter καὶ or any other word, either expressed or understood, in the sentence. Thirdly, γὰρ seeming to begin a distinct sentence with ἐστι, that precedes it. Fourthly, the want of ὅτι after γὰρ, to bring in δοκεῖ below, with justness, if it ought to be brought in after γὰρ. Fifthly, the great obscurity of the word ὑπόκρισιν, in this place. And, sixthly, the uncertainty whether εἶναι should be here understood thus.

τὸ ἐνύπνιον, ὡς ἰδόκει αὐτῷ, ἢ ἐν τῇ πατρῴᾳ, ἢ τὰ ἄλλα. Ἔςι γὰρ ὐχ ὑπόκρισιν τὴν ὄψιν, ὐδὲ ὡς φλυαρεῖν ἐγνωκὼς αὐτὰ διεξήει· ἢ

Ἔςι γὰρ ὄψιν ὐχ εἶναι ὑπόκρισιν; or whether Lucian meant thus, Ἔςι γὰρ ὍΤΙ (ὅτι being understood) ὐ διεξήει τὴν ὄψιν ὩΣ (ὡς also being understood) ὑπόκρισιν, ὐδὲ ὡς ἐγνωκὼς φλυαρεῖν αὐτά, i. e. κατ' αὐτά, as you have a little above, ληρῆσαι ταῦτα. The light that history affords to this passage is, that Xenophon, upon two great exigencies, in the famous retreat of the ten-thousand Greeks out of Asia, dreamed two dreams; one, a little before he was chosen leader of that retreat, and one after. The former dream was, "That his father's house was set all in a flame, by light-"ning," which, in his own mind, he interpreted two ways: First, "as a light from Jupiter, to lead the Grecians out "of the difficulties they then were in;" or, secondly, "as "portending a further embarrassment of their retreat." But there is no mention made that Xenophon then told his friends, or any of the army, of this dream; though, immediately upon it, he is said to have assembled the captains, and made them such a speech as caused them to chuse him for their leader. His other dream was, "That "he saw himself bound with chains; but that they soon "loosened of their own accord, so as to leave him quite at "liberty." At this time he and his army were hemmed in by a deep river, on one side, and a mountain, on the other; also by two bodies of the enemy, one hanging over him on the mountain, and the other appearing on the opposite side of the river. Before day-break, he told his officers his dream; who thereupon offered a sacrifice of thanksgiving to the gods, and thereby roused the desponding spirits of the soldiers. Soon after this, the river was, by an accident, found fordable: whereupon, the army passed over, and then, routing the enemy, got clear away. See *Xenoph.* Anabas. Lib. iii. & iv. Now, it seems likely, from the expressions, πατρῴᾳ οἰκίᾳ, and περιεςώτων πολεμίων, that Lucian here had an eye to both the above dreams; but, I suppose, he wrote upon bare memory, without immediately consulting the history, and, therefore, by mistake, not only takes in the former dream, which is not to his purpose, because Xenophon had not then communi-

ταῦτα ἐν τῷ πολέμῳ, ϗ ἀπογνώσει στρατευμάτων, περιεστώτων πολεμίων· ἀλλά τι ϗ χρήσιμον εἶχεν ἡ διήγησις. Καὶ τοίνυν κἀγὼ τοῦτον

cated it to any person, but also supposes that Xenophon had more dreams than two; which is probable from his saying, ϗ ἐν τῇ πατρῴᾳ οἰκίᾳ, and ϗ τὰ ἄλλα; for these expressions seem to imply as much, as if he had said, ϗ ΤΟ' ἐν τῇ πατρῴᾳ οἰκίᾳ ϗ τὰ ἄλλα 'ΕΝΥ'ΠΝΙΑ, "both that in his "father's house, and his other dreams." The only meanings, in which the word ὑπόκρισις hath been explained by Stephanus, are three: 1st. Simulatio, or that kind of simulation, or pretending, which we call hypocrisy. 2dly, Histrionis Gestus personam alienam repræsentantis. And, 3dly, Pronunciatio: but especially the figure called pronunciatio, which is exemplified in that line of Virgil,

Cantando tu illum. &c.

And these, I believe, will be found the only senses in which the word is used, either in ancient or modern authors. I, therefore, am inclined to think that its meaning, here, must be taken from the first signification; and, accordingly, I take Lucian to have spoken, here, in this manner: "For "you know that he told his vision, not as a simulation; "that is, not as if he proposed to pass it upon his hearers "for one thing, while he privately intended another, which "they must guess at, or find out by the way of interpre-"tation; for that would be the same weakness that I ima-"gine some might charge me and my dream with. No: "Xenophon intended not an ὑπόκρισιν, but something plain, "clear, and useful; and such also is my intention." From all the above considerations, I have given the whole passage such a meaning as you see here, and in my translation, and which is further illustrated by this note. But I confess, after all, that I have not been able to reduce the text to classical Greek; and therefore, being dissatisfied both with it and my own interpretation, should be very glad to be better informed. I will not omit the other translation of so intricate a passage: "Nequaquam, ô "bone: quoniam neque Xenophon quondam exponens "somnium illud, quo pacto illi visum fuerat in domo pa-"terna; et deinceps nôstis visionem, non ut conjectatio-"nem, propositam tanquam nugari statuisset, illa narra-

ὄνειρον ὑμῖν διηγησάμην ἐκείνου ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω τρέπωνται, καὶ παιδείας ἔχωνται· καὶ μάλιστα, εἴ τις αὐτῶν ὑπὸ πενίας ἐθελοκακεῖ, καὶ πρὸς τὰ ἥττω ἀποκλίνει, φύσιν οὐκ ἀγεννῆ διαφθείρων. Ἐπιῤῥωσθήσεται, εὖ οἶδ', ὅτι κἀκεῖνος ἀκούσας τοῦ μύθου, ἱκανὸν ἑαυτῷ παράδειγμα ἐμὲ προστησάμενος, ἐννοῶν οἷος μὲν ὢν, πρὸς τὰ κάλλιστα ὥρμησα, καὶ παιδείας ἐπεθύμησα, μηδὲν ἀποδειλιάσας πρὸς τὴν πενίαν τὴν τότε· οἷος δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν ἄλλο, οὐδενὸς γοῦν τῶν λιθογλύφων ἀδοξότερος.

"vit, præsertim in bello, et summâ rerum desperatione "constitutus, &c."—There is a seeming relation between ὑποκριτὰς, above, and ὑπόκρισις, here; but, as ὑποκριτὴς, there, must signify *interpres*, ὑπόκρισις, considered as related to it, should necessarily signify *interpretatio*; for which meaning I can see no reason, in this place. A friend hath observed, that, by ὑπόκρισις, probably is meant "an *invention*, or *fiction*; as if Lucian had said that "Xenophon told his dream, as a real vision, not as a fiction," of his own, only to amuse, or entertain.

ΔΙΑΛ. β'. Θεῶν Ἐκκλησία.

The whole heaven of the heathen gods, together with the silly idolatry with which they were worshipped, are here most humourously ridiculed.

ΖΕΥΣ.—Μηκέτι τονθορύζετε, ὦ θεοὶ, μηδὲ κατὰ γωνίας συστρεφόμενοι, πρὸς οὖς ἀλλήλοις κοινολογεῖσθε, ἀγανακτοῦντες, εἰ πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τοῦ συμποσίου. Ἀλλ' ἐπείπερ ἀποδέδοται περὶ τούτων ἐκκλησία, λεγέτω ἕκαστος ἐς τὸ φανερὸν τὰ δοκοῦντά οἱ, καὶ κατηγορείτω. Σὺ δὲ καὶ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα, τὸ ἐκ τοῦ νόμου. ΕΡΜ. (a) Ἄκουε· σίγα. Τίς ἀγορεύειν βούλεται τῶν τελείων

(a) Ἄκουε· σίγα. Τίς ἀγορεύειν, &c.] The cryer, in the Athenian assembly, made two proclamations. The first was, Τίς ἀγορεύειν βούλεται τῶν ὑπὲρ πεντήκοντα ἔτη γεγονότων;

Θεῶν, οἷς ἔξεστιν; Ἡ δὲ σκέψις περὶ τῶν μετοίκων ϗ (a) ξένων. ΜΩΜ. Ἐγὼ ὁ Μῶμος, ὦ Ζεῦ, εἴ μοι ἐπιτρέψειας εἰπεῖν. ΖΕΥΣ. Τὸ κήρυγμα ἤδη ἐφίησιν. ὥστε οὐδὲν ἐμοῦ δεήσει. ΜΩΜ. Φημὶ τοίνυν δεινὰ ποιεῖν ἐνίους ἡμῶν, οἷς οὐκ ἀπόχρη Θεοὺς ἐξ ἀνθρώπων αὐτοὺς γεγενῆσθαι, ἀλλ' εἰ μὴ ϗ τοὺς ἀκολούθους, ϗ θεράποντας αὐτῶν ἰσοτίμους ἡμῖν ἀποφανοῦσιν, οὐδὲν μέγα, οὐδὲ νεανικὸν οἴονται ἐργάζεσθαι. Ἀξιῶ δὲ, ὦ Ζεῦ, μετὰ παῤῥησίας μοι δοῦναι εἰπεῖν· οὐδὲ γὰρ ἂν ἄλλως δυναίμην. Ἀλλὰ πάντες με ἴσασιν ὡς ἐλεύθερός εἰμι τὴν γλῶτταν, ϗ οὐδὲν ἂν κατασιωπήσομαι τῶν οὐ καλῶς γιγνομένων. Διελέγχω γὰρ ἅπαντα, ϗ λέγω τὰ δοκοῦντά μοι ἐς τὸ φανερὸν, οὔτε δεδιώς τινα, οὐδὲ ὑπ' αἰδοῦς ἐπικαλύπτων τὴν γνώμην· ὥστε ϗ ἐπαχθὴς δοκῶ τοῖς πολλοῖς, ϗ συκοφαντικὸς τὴν φύσιν, δημόσιός, τις κατήγορος ὑπ' αὐτῶν ἐπονομαζόμενος. Πλὴν ἀλλ' ἐπείπερ ἔξεστι, ϗ κεκήρυκται, ϗ σὺ, ὦ Ζεῦ, ἐδίδως μετ' ἐξουσίας εἰπεῖν, οὐδὲν (b) ὑπο-

Who of those above fifty years of age hath a mind to speak? And, when the old men had spoken, he made this second proclamation: Λέγειν τῶν Ἀθηναίων οἷς ἔξεστι, Any of the Athenians, for whom it is lawful, may speak; for none, under thirty, had a right to speak; as neither had the μέτοικοι, or the ξένοι. See *Potter*.

Mercury's proclamation, here, seems to be made up out of the above two: for τελείων Θεῶν answers to men above fifty, in the former; and οἷς ἔξεστιν is a part of the latter, and seems to be levelled at those deities who, being ξένοι and μέτοικοι in heaven, had, therefore, no right to speak in this assembly of the gods, and are hereby warned against presuming so to do.

(a) Ξένοι, at Athens, were only sojourners, who lodged there for some short time. The μέτοικοι were such as, being first registered in the court of Areopagus, took up their abode in the city, and followed any lawful business they pleased, but were not allowed to vote in the assemblies, or have any share in the government, and were obliged, under pain of confiscation, to have all their business in the courts managed by patrons, called προστάται, as hath been already observed. They also paid a yearly tribute to the state, called μετοίκιον which is mentioned a little below. See *Potter's* Antiq.

(b) ὑποστελλόμενος.] Ὑποστέλλομαι, animo contrahor, I am afraid. *Steph.*

συλλάμβανε ἐγώ.—Πολλοὶ γάρ, φημί, οὐκ ἀγαπῶντες, ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ἡμῖν ξυνεδρίων, καὶ εὐωχοῦνται ἐπίσης (καὶ ταῦτα, θνητοὶ ἐξ ἡμισείας ὄντες) ἔτι καὶ τοὺς ὑπηρέτας, καὶ θιασώτας τοὺς αὐτῶν ἀνήγαγον ἐς τὸν οὐρανόν, καὶ παρενέγραψαν. Καὶ νῦν ἐπίσης διανομάς τε (a) νέμονται, καὶ θυσιῶν μετέχουσιν, οὐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνιγματωδῶς, ὦ Μῶμε, ἀλλὰ σαφῶς, καὶ διαρρήδην λέγε, προστιθεὶς καὶ τοὔνομα. Νῦν γὰρ ἐς το μέσον ἀπέρριπταί σοι ὁ λόγος, ὡς πολλοὺς εἰκάζειν, καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παρρησιαστὴν ὄντα, μηδὲν ὀκνεῖν λέγειν.

2. ΜΩΜ. Εὖγε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρρησίαν. Ποιεῖς γὰρ τοῦτο βασιλικόν, ὡς ἀληθῶς, καὶ μεγαλόφρον. Ὥστε ἐρῶ καὶ τοὔνομα.—Ὁ γάρ τοι γενναιότατος Διόνυσος ἡμιάνθρωπος ὤν, οὐδὲ Ἕλλην μητρόθεν, ἀλλὰ Συροφοίνικός τινος ἐμπόρου τοῦ (b) Κάδμου θυγατριδοῦς, ἐπείπερ ἠξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν οὐ λέγω, οὔτε (c) τὴν μίτραν, οὔτε τὴν μέθην, οὔτε τὸ βάδισμα· πάντες γάρ, οἶμαι, ὁρᾶτε ὡς θῆλυς, καὶ γυναικεῖος τὴν φύσιν, ἡμιμανής, ἀκράτου ἕωθεν ἀποπνέων. Ὁ δὲ, καὶ ὅλην (d) φρατρίαν εἰσεποίησεν ἡμῖν, καὶ τὸν χορὸν ἐπαγόμενος πάρεστι, καὶ Θεοὺς ἀπέφηνε, τὸν Πᾶνα, καὶ τὸν Σιληνόν, καὶ Σατύρους, ἀγροίκους τινάς, καὶ αἰπόλους τοὺς πολλούς, σκιρτητικοὺς ἀνθρώπους, καὶ τὰς μορφὰς ἀλλοκότους· ὧν ὁ μέν, κέρατα

(a) νέμονται.] Stephanus shews that from νέμω, distribuo, come νέμω and νέμομαι, possideo quod-aliquis-mecum-partitus-est.

(b) Κάδμου θυγατριδοῦς.] Momus calls Cadmus a merchant, because he was the son of Agenor, king of the Phœnicians, who, in his reign, were the greatest traders in the world.—Θυγατριδοῦς—οῦ. This nominative case is a contract from Θυγατριδέος, and signifies a grandchild by the daughter.

(c) τὴν μίτραν.] This may be the accusative case of κατὰ understood.

(d) φρατρίαν.] After Cecrops had settled a form of government among the Athenians, he, for the better conducting of public business, divided the whole people of Attica into four φύλας, or tribes, and each tribe into three φρατρίας, or wards, and each ward into thirty γένη, or families. The people were, afterwards, divided into ten, and, again, into twelve tribes, as Dr. Potter and Stephanus shew. And it must thence follow that the φρατρίαι were also multiplied.

ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ ἐοικὼς, καὶ γένειον βαθὺ καθειμένος, ὀλίγον τράγου διαφέρων ἐστίν· ὁ δὲ, φαλακρὸς γέρων, σιμὸς τὴν ῥῖνα, ἐπὶ ὄνου τὰ πολλὰ ὀχούμενος, (a) Λυδὸς οὗτος· οἱ δὲ Σάτυροι, ὀξεῖς τὰ ὦτα, καὶ αὐτοὶ φαλακροί. κερασταὶ (οἷα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατα ὑποφύεται) Φρύγες τινὲς ὄντες. Ἔχουσι δὲ (b) καὶ οὐρὰς ἅπαντες. Ὁρᾶτε οἵους ἡμῖν Θεοὺς ποιεῖ ὁ γεννάδας; Εἶτα θαυμάζομεν, εἰ καταφρονοῦσιν ἡμῶν οἱ ἄνθρωποι, ὁρῶντες οὕτω γελοίους Θεοὺς, καὶ τεραστίους; Ἐῶ γὰρ λέγειν, ὅτι καὶ δύο γυναῖκας ἀνήγαγε, τὴν μὲν ἐρωμένην οὖσαν αὐτοῦ, τὴν Ἀριάδνην (ἧς καὶ τὸν στέφανον ἐγκατέλεξε τῷ τῶν ἀστέρων χορῷ) τὴν δὲ Ἰκαρίου τοῦ γεωργοῦ θυγατέρα. Καὶ (ὃ πάντων γελοιότατον, ὦ Θεοὶ) καὶ τὸν κύνα τῆς Ἠριγόνης, καὶ τοῦτον ἀνήγαγεν, ὡς μὴ ἀνιῷτο ἡ παῖς, εἰ μὴ ἕξει ἐν τῷ οὐρανῷ τὸ ξύνηθες ἐκεῖνο, καὶ ὅπερ ἠγάπα κυνίδιον αὐτῆς. Ταῦτα οὐχ ὕβρις ὑμῖν δοκεῖ, καὶ παροινία, καὶ γέλως;—Ἀκούσατε δ' οὖν καὶ ἄλλους.

3. ΖΕΥΣ. Μηδὲν, ὦ Μῶμε, εἴπῃς, μήτε περὶ Ἀσκληπιοῦ, μήτε περὶ Ἡρακλέους· ὁρῶ γὰρ, οἷ φέρῃ τῷ λόγῳ. Οὗτοι γὰρ, ὁ μὲν αὐτῶν ἰᾶται καὶ ἀνίστησιν ἐκ τῶν νόσων, καὶ ἐστὶ

—— πολλῶν ἀντάξιος ἄλλων.

Ὁ δ' Ἡρακλῆς, υἱὸς ὢν ἐμὸς, οὐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανασίαν. Ὥστε μὴ κατηγόρει αὐτῶν. ΜΩΜ. Σιωπήσομαι διὰ σὲ, ὦ Ζεῦ, πολλὰ εἰπεῖν ἔχων. Καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τοῦ πυρός. Εἰ δὲ ἐξῆν καὶ πρὸς αὐτόν σε τῇ παρρησίᾳ χρῆσθαι, πολλὰ ἂν εἶχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἐμὲ ἔξεστι μάλιστα. Μῶν δ' οὖν κἀμὲ ξενίας διώκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν οὐ μόνον τοῦτο ἀκοῦσαί ἐστιν, ἀλλὰ καὶ ἄλλο τι περὶ σοῦ λέγουσι, καὶ τάφον ἐπιδεικνύουσιν. Ἐγὼ δὲ οὔτε ἐκείνοις πείθομαι, οὔτε Ἀχαιῶν Αἰγιεῦσιν, ὑποβολιμαῖόν σε εἶναι φάσκουσιν.—Ἃ δὲ μάλιστα ἐλεγχθῆναι δεῖν ἡγοῦμαι, ταῦτα ἐρῶ. Τὴν γάρ τοι ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ τὴν αἰτίαν τοῦ νοθευθῆναι ἡμῶν τὸ ξυνέδριον σὺ, ὦ Ζεῦ, παρέσχες, θνηταῖς ἐπιμιγνύμενος, καὶ κατιὼν παρ' αὐτὰς ἐν ἄλλοτε ἄλλῳ σχήματι. Ὥστε ἡμᾶς δεδιέναι, μή σε καταθύσῃ τις ξυλλαβὼν, ὁπότε ἂν ταῦρος ᾖς, ἢ τῶν χρυσοχόων τις κατεργάζηται χρυσὸν ὄντα· καὶ ἀντὶ Διὸς, ἢ ὅρμος, ἢ ψέλλιον, ἢ ἐλλόβιον ἡμῖν γένῃ. Πλὴν ἀλλὰ ἐμπέπληκάς γε τὸν οὐρανὸν τῶν ἡμιθέων τούτων· οὐ γὰρ ἂν ἄλλως εἴποιμι. Καὶ τὸ πρᾶγμα γελοιότατόν ἐστιν, ὁπότ' ἄν τις ἄφνω ἀκούσῃ, ὅτι ὁ Ἡρακλῆς μὲν Θεὸς ἀπεδείχθη, ὁ δὲ Εὐρυσθεύς, ὃς

(a) Λυδός.] Silenus, the foster-father of Bacchus.

(b) καὶ οὐράς.] Tails also: that is, beside their other deformities.

ἐπίταττεν αὐτῷ, τέθνηκε, καὶ (a) πλησίον Ἡρακλέους νεὼς, οἰκέτου ὄντος, καὶ Εὐρυσθέως τάφος, τοῦ δεσπότου αὐτοῦ. Καὶ πάλιν ἐν Θήβαις, Διόνυσος μὲν Θεός· οἱ δ' ἀνέψιοι αὐτοῦ, ὁ Πενθεὺς, ὁ Ἀκταίων, καὶ ὁ Λέαρχος, ἀνθρώπων ἁπάντων (b) κακοδαιμονέστατοι. Ἀφ' οὗ δὲ ἅπαξ σὺ, ὦ Ζεῦ, ἀνέῳξας τοῖς τοιούτοις τὰς θύρας, καὶ ἐπὶ τὰς θνητὰς ἐτράπου, ἅπαντες μεμίμηνταί σε, καὶ οὐχὶ ἄρρενες μόνον, ἀλλ' (ὅπερ αἴσχιστον) (c) καὶ αἱ θήλειαι Θεαί. Τίς γὰρ οὐκ οἶδε

(a) πλησίον.] Near to one another, forsooth, are the temple of Hercules, who was but a servant, and only the tomb of Eurystheus, his master.

(b) κακοδαιμονέστατοι.] This appears from the following mythology: When Cadmus could not find his sister, Europa, not daring to return to his father, Agenor, who had sent him in quest of her, with strict orders never to return without her, he came into Greece, where he introduced the use of letters, and built the city of Thebes in Bœotia. Being, at length, turned out of his kingdom by Amphion and Zethus, the gods, in compassion to him, turned him into a serpent. See Ovid's Met.

By his wife, Hermione, he had four daughters, Semele, Agave, Ino, and Autonoë. When Semele was big of Bacchus, by Jupiter, she desired the God to embrace her, as he was wont to do Juno. She, therefore, was burned alive, while he approached her with thunder and lightning. Agave, with her Bacchanals, tore her own son, Pentheus, in pieces, for contemning the rights of Bacchus, while they celebrated them. Ino, having severely treated Phryxus and Helle, the children of her husband, Athamas, by his former wife, Nephele, had first the mortification of seeing Athamas, in a fit of rage, slay her son, Learchus, and then was, with her other son, Melicerta, in her arms, driven by him into the sea. And, lastly, Autonoë's son, Actæon, being turned into a stag by Diana, for his having seen her naked, was torn in pieces by his own dogs. *Ovid.*

(c) καὶ αἱ θήλειαι Θεαί.] There seems to be a good deal of humour in this expression; as if he had said, Ay, and the delicate, puny goddesses too. Homer, but not in the way of humour, hath the same sort of expression, as, Ἥρη θῆλυς ἐοῦσα, Il. xix., and Ἀθήνη θῆλυς ἐοῦσα, Il. xxiii. And, perhaps

τὸν (a) Ἀγχίσην, ϗ τὸν Τιθωνὸν, ϗ τὸν Ἐνδυμίωνα, ϗ τὸν Ἰάσωνα, ϗ τοὺς ἄλλους; Ὥστε ταῦτα μὲν ἐάσειν μοι δοκῶ· μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

4. ΖΕΥΣ. Μηδὲν περὶ τοῦ Γανυμήδους, ὦ Μῶμε, εἴπῃς· χαλεπανῶ γὰρ, εἰ λυπήσεις τὸ μειράκιον, ὀνειδίσας ἐς τὸ γένος. ΜΩΜ. Οὐκοῦν μηδὲ περὶ τοῦ ἀετοῦ εἴπω, ὅτι ϗ οὗτος ἐν τῷ οὐρανῷ ἐστιν, ἐπὶ τοῦ βασιλείου σκήπτρου καθεζόμενος, ϗ μονονουχὶ ἐπὶ τὴν κεφαλήν σου νεοττεύων, Θεὸς εἶναι δοκῶν; Ἢ ϗ τοῦτον τοῦ Γανυμήδους ἕνεκα ἐάσομεν; Ἀλλ' ὁ Ἄττις γε, ὦ Ζεῦ, ϗ ὁ Κορύβας ϗ ὁ Σαβάζιος, πόθεν ἡμῖν ἐπεισεκυκλήθησαν οὗτοι; Ἢ ὁ Μίθρης ἐκεῖνος ὁ Μῆδος, ὁ τὸν κάνδυν ϗ τὴν τιάραν, οὐδὲ ἑλληνίζων τῇ φωνῇ, ὥστε οὐδ' ἢν προπίῃ τις ξυνίησι; Τοιγαροῦν οἱ Σκύθαι ϗ οἱ Γέται, ταῦτα ὁρῶντες αὐτῶν, μακρὰ ἡμῖν χαίρειν εἰπόντες, αὐτοὶ ἀπαθανατίζουσι ϗ Θεοὺς χειροτονοῦσιν, οὓς ἂν ἐθελήσωσι, τὸν αὐτὸν τρόπον, ὅνπερ ϗ Ζάμολξις. δοῦλος ὢν, παρενεγράφη, οὐκ οἶδ' ὅπως διαλαθών. Καί τοι ταῦτα πάντα, ὦ Θεοὶ, μέτρια. Σὺ δὲ, ὦ (b) κυνοπρόσωπε, ϗ σινδόσιν ἐσταλμένε Αἰγύπτιε, τίς εἶ, ὦ βέλτιστε, ἢ πῶς ἀξιοῖς Θεὸς εἶναι ὑλακτῶν; Τί δὲ βουλόμενος, ϗ ὁ Μεμφίτης οὗτος (c) ταῦρος, ὁ ποικίλος, προσκυνεῖται, ϗ χρᾷ, ϗ προφήτας ἔχει; Αἰσχύνομαι δὲ ἴβιδας, ϗ πιθήκους εἰπεῖν, ϗ τράγους, ϗ ἄλλα πολλῷ γελοιότερα, οὐκ οἶδ' ὅπως ἐξ Αἰγύπτου παραβυσθέντα ἐς τὸν οὐρανόν. Ἃ ὑμεῖς, ὦ Θεοὶ, πῶς ἀνέχεσθε ὁρῶντες ἐπίσης, ἢ ϗ μᾶλλον ὑμῶν προσκυνούμενα; Ἢ σὺ, ὦ Ζεῦ, πῶς φέρεις, ἐπειδὰν κριοῦ κέρατα φύσωσί σοι. ΖΕΥΣ. Αἰσχρὰ ὡς ἀληθῶς ταῦτα φῂς τὰ περὶ τῶν Αἰγυπτίων. Ὅμως δ' οὖν, ὦ Μῶμε, τὰ πολλὰ αὐτῶν αἰνίγματά ἐστι, ϗ οὐ πάνυ χρὴ καταγελᾷν ἀμύητον ὄντα. ΜΩΜ. Πάνυ γοῦν μυστηρίων, ὦ Ζεῦ, δεῖ ἡμῖν, ὡς εἰδέναι, Θεοὺς μὲν, τοὺς Θεοὺς, κυνοκεφάλους δὲ τοὺς κυνοκεφάλους.

this of Lucian is a sneer upon the epithet, θηλυς, thus applied; because, to say, a female goddess, or, a female woman, is silly and trifling. I do not say but a poetical genius may make this a beauty.

(a) Ἀγχίσην.] Venus had an amour with Anchises, Aurora with Tithonis, Luna with Endymion, and Ceres with Jason: whose stories see, in your dictionary.

(b) κυνοπρόσωπε.] This was Anubis, an Egyptian idol, in the form of a dog.

——Latrator Anubis. *Virg. Æn.* viii.

(c) ταῦρος.] Osiris.

5. ΖΕΥΣ. Ἔα, φημὶ, τὰ περὶ τῶν Αἰγυπτίων, ἄλλοτε γὰρ περὶ τούτων ἐπισκεψόμεθα ἐπὶ σχολῆς. Σὺ δὲ τοὺς ἄλλους λέγε. ΜΩΜ. Τὸν Τροφώνιον, ὦ Ζεῦ, ϗ ὃ μάλιστά με ἀποπνίγει, τὸν Ἀμφίλοχον· ὃς ἐναγοῦς ἀνθρώπου ϗ (a) μητραλοίου υἱὸς ὢν, θεσπιῳδεῖ ὁ γενναῖος ἐν Κιλικίᾳ, ψευδόμενος τὰ πολλὰ ϗ γοητεύων τοῖν δυοῖν ὀβολοῖν ἕνεκα. Τοιγαροῦν οὐκ ἔτι σὺ ὦ Ἄπολλον, εὐδοκιμεῖς, ἀλλὰ ἤδη πᾶς λίθος, ϗ πᾶς βωμὸς χρησμῳδεῖ, ὃς ἂν ἐλαίῳ περιχυθῇ, ϗ στεφάνους ἔχῃ, ϗ γόητος ἀνδρὸς εὐπορήσῃ, οἷοι πολλοί εἰσιν. Ἤδη ϗ ὁ Πολυδάμαντος τοῦ ἀθλητοῦ ἀνδριὰς ἰᾶται τοὺς πυρέττοντας ἐν Ὀλυμπίᾳ, ϗ ὁ Θεαγένους ἐν Θάσῳ, ϗ Ἕκτορι θύουσιν ἐν Ἰλίῳ, ϗ Πρωτεσιλάῳ καταντικρὺ ἐν Χεῤῥονήσῳ. Ἀφ' οὗ δ' οὖν τοσοῦτοι γεγόναμεν, (b) ἐπιδέδωκε μᾶλλον ἡ ἐπιορκία, ϗ ἱεροσυλία ϗ ὅλως, καταπεφρονήκασιν ἡμῶν εὖ ποιοῦντες. Καὶ ταῦτα μὲν περὶ τῶν νόθων ϗ παρεγγράπτων.—Ἐγὼ δὲ ϗ ξένα ὀνόματα πολλὰ ἤδη ἀκούων, οὔτε ὄντων τινῶν παρ' ἡμῖν· οὔτε συστῆναι ὅλως δυναμένων, πάνυ, ὦ Ζεῦ ϗ ἐπὶ τούτοις γελῶ. Ἦ ποῦ γάρ ἐστιν ἡ πολυθρύλλητος ἀρετὴ, ϗ φύσις, ϗ εἱμαρμένη, ϗ τύχη, ἀνυπόστατα, ϗ κενὰ πραγμάτων ὀνό-

a) μητραλοίου.] The nominative case is μητραλοίας. That Amphiaraus, the father of Amphilochus, was a parricide, is what I cannot find, any where,

(b) ἐπιδέδωκε.] When the verb ἐπιδίδωμι, which, strictly and naturally, signifies no more than *do insuper*, or *dono præterea*, is used to signify *proficio*, or *augeor*, as in this place, it seems to me to have made a very odd transition from its first to this other meaning: for, when it signifies *do insuper*, it always hath after it the accusative case of the thing added, either expressed or very plainly understood; as appears from Stephanus's quotations, ἐκ τῶν οἰκείων ἄλλα ἐπιδιδοῦναι, and, ἐγὼ δέ τοι ἐκ ἐπιδώσω. Plato and Hesiod. But, in the signification of *proficio*, as we see it here, it is put absolutely, and, as it were, by force, for that meaning; as it stands by itself without any case, either expressed or easily understood. The usual way of accounting for acceptations of this kind is to say, that they are idioms, and that the language will have it so. But I cannot help thinking, after all, that there really is a case still understood, and that this mode of speech before us is intended thus, ἐπιδέδωκε ἙΑΥΤῊΝ μᾶλλον ἡ ἐπιορκία, "Perjury hath given more of herself," *i. e.* "hath increased."

μένα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; Καὶ ὅμως αὐτοσχέδια ὄντα, οὕτω τοὺς ἀνοήτους πέπεικεν, ὥστε οὐδεὶς ἡμῖν, οὐδὲ θύειν βούλεται, εἰδὼς ὅτι κἂν μυρίας ἑκατόμβας παραστήσῃ, ὅμως τὴν τύχην πράξουσαν τὰ μεμοιραμένα καὶ ἃ ἐξ ἀρχῆς ἑκάστῳ ἐπεκλώσθη. Ἡδέως ἂν οὖν ἐροίμην σε, ὦ Ζεῦ, εἴ που εἶδες ἢ ἀρετὴν, ἢ φύσιν, ἢ εἱμαρμένην; Ὅτι μὲν γὰρ καὶ σὺ ἀκούεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα, εἰ μὴ κωφός τις εἶ, ὡς βοώντων αὐτῶν μὴ ἐπαΐειν. Πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. Ὁρῶ γοῦν τοὺς πολλοὺς ἀχθομένους μοι λέγοντι, καὶ συρίττοντας· ἐκείνους μάλιστα, ὧν καθήψατο ἡ παρρησία τῶν λόγων. Πέρας γοῦν, εἰ ἐθέλεις, ὦ Ζεῦ, (a) Ψήφισμά τι περὶ τούτων ἀναγνώσομαι ἤδη ξυγγεγραμμένον. ΖΕΥΣ. Ἀνάγνωθι. Οὐ πάντα γὰρ ἀλόγως ᾐτιάσω· καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὡς μὴ ἐπὶ πλεῖον ἂν γίγνηται.

ΨΗΦΙΣΜΑ.

ΑΓΑΘΗ ΤΥΧΗ.

6. Ἐκκλησίας (b) ἐννόμου ἀγομένης, (c) ἑβδόμῃ ἱσταμένου,

(a) Ψήφισμα.] The Athenian Ψήφισμα. or decree, differed from the Νόμος, or law, in this: that the Νόμος was a general and lasting rule, but the Ψήφισμα only respected particular times, places, persons, and other circumstances. *Potter.*

(b) Ἐκκλησίας ἐννόμου.] Ἔννομος signifies, intra legem: and therefore, ἐκκλησία ἔννομος signifies "an assembly met together, as the law directed." We meet this same expression in the Acts of the Apostles, chap xix. ver. 39, and our translation renders it, A lawful assembly; by which we are to understand, "an assembly convened and held as the law directed." For an assembly may, in a certain sense, be lawful, and, yet, not held upon any direct prescription of the law.

(c) ἑβδόμῃ ἱσταμένου] The Athenian month was divided into three decades of days. The days of the first decade were called ἡμέραι μηνὸς ἀρχομένου, or, ἱσταμένου; those of the second decade, μεσοῦντος; and those of the third, φθίνοντος, or λήγοντος.

The first day of the first decade, or the first of the month, was called νεομηνία, as falling upon the new moon (or rather, as being the first day of the month); the second, δευτέρα ἱσταμένου; the third, τρίτη ἱσταμένου; and so on to δεκάτη ἱσταμένου.

ὁ Ζεὺς (a) ἐπρυτάνευε, καὶ προήδρευε Ποσειδῶν, ἐπεστάτει Ἀπόλλων, ἐγραμμάτευε Μῶμος τῆς Νυκτὸς, καὶ Ὕπνος τὴν

The first day of the second decade, being the eleventh of the month, was called πρώτη μεσοῦντος, or, πρώτη ἐπὶ δέκα; the second, δεύτερα μεσοῦντος, or δεύτερα ἐπὶ δέκα; and so on to the last day of the second decade, or twentieth of the month; which was called εἰκάς.

The first day of the third decade, or twenty-first of the month, was called πρώτη ἐπ' εἰκάδι, or, πρώτη λήγοντος; the second of the third decade, or twenty-second of the month, δεύτερα ἐπ' εἰκάδι, or λήγοντος; and so on to τριάκας, the thirtieth, or last.

Sometimes they inverted the method of reckoning, thus: The first day of the last decade, or the twenty-first of the month, was called φθίνοντος δεκάτη; the second of the same decade, or twenty-second of the month φθίνοντος ἐννάτη; and so on, upwards, to πρώτη φθίνοντος, or τριάκας, after the manner of reckoning the Roman nones, ides, and calends.

By Solon's regulation, every second month has but twenty-nine days, and the last day of every month was called τριάκας, the thirtieth, the twenty-second, or, according to some, the twenty ninth, not being, in that case, reckoned. The τριάκας was likewise, by Solon, called ἕνη καὶ νέα; because the old moon often ended, and the new moon began, on that day.

And, lastly, the same was called Δημητριὰς, from Demetrius Phalereus, who made every month to consist of thirty days, and, consequently, the year of three hundred and sixty; for which the Athenians erected three hundred and sixty statues to him. For all this, and more, see the most accurate Dr. Potter.

(a) ἐπρυτάνευε.] By Solon's plan of government the supreme power of making laws and decrees was lodged in the people of Athens; but, lest the unthinking multitude should, by crafty and designing men, be seduced to pass any laws destructive of their own rights and privileges, he instituted a senate, which was composed of such men only as were remarkable for their great wisdom, experience, and integrity. This body of men was called βουλὴ, and consisted, in Solon's time, of four hundred members; the tribes of

Attica, out of which they were chosen, being then but four. But, when Calisthenes, eighty-six years after, divided the people into ten tribes, he also increased the βȣλὴ to five-hundred, by ordering that fifty members should be elected out of each tribe.

In this senate, the fifty representatives of each tribe presided, turn about; and each fifty, for the space of thirty-five days, beginning with the representatives of the first tribe. The presiding fifty were called πρυτανεῖς; and the space of thirty-five days, during which they presided, was termed πρυτάνεια.

The same presiding fifty again divided their trouble, by agreeing that ten only of them should preside, for the first seven days of their time; ten more, for the next seven; and so on, till each ten of the fifty had taken a turn of seven days; which made five times seven, or thirty-five days; that is, the πρυτάνεια, or whole time of the tribe's presiding.

Now the ten, whom the fifty πρυτανεῖς deputed out of themselves, were, for the time being, called πρόεδροι; and one of these, again, who was chosen by lot to preside, in chief was styled ἐπιστάτης.

With regard to the ἐκκλησίαι, or popular assemblies, the distinct business of the πρυτανεῖς was to summon the people to meet; that of the πρόεδροι, to lay before them what they were to deliberate upon; and that of the ἐπιστάτης, to grant them the liberty of voting, which they could not do, till he had given them a signal.

Laws and decrees generally took their rise in the βȣ́λη, or senate, because the persons who composed it were men of learning and great knowledge in the true interests of the constitution; but, no act of theirs was of any force, till the above proper officers had laid it before the people and they had ratified it by their votes. This account I have collected from the most learned Dr. Potter.

It is to be observed, that Jupiter is here made to represent all the πρυτανεῖς, in his single person, and Neptune the πρόεδροι; but Apollo and Momus only the single officers, called ἐπιστάτης and γραμματεύς; by which it appears that a proper pre-eminence is here preserved in the distribution of these offices.

(a) γνώμην εἶπεν.—'ΕΠΕΙΔΗ' πολλοὶ τῶν ξένων, (b) οὐ μόνον Ἕλληνες, ἀλλὰ καὶ Βάρβαροι, οὐδαμῶς ἄξιοι ὄντες κοινωνεῖν ἡμῖν τῆς πολιτείας παρεγγραφέντες, οὐκ οἶδ' ὅπως καὶ Θεοὶ δόξαντες, ἐμπεπλήκασι μὲν τὸν οὐρανὸν, ὡς μεστὸν εἶναι τὸ συμπόσιον ὄχλου ταραχώδους πολυγλώσσων τινῶν, καὶ (c) ξυγκλύδων· ἐπιλέλοιπε δὲ ἡ ἀμβροσία, καὶ τὸ νέκταρ, ὥστε (d) μνᾶς ἤδη τὴν (e) κοτύλην εἶναι, διὰ τὸ πλῆθος τῶν πινόντων· οἱ δὲ ὑπὸ αὐθαδείας παρωσάμενοι τοὺς παλαιούς τε, καὶ ἀληθεῖς Θεοὺς, προεδρίας ἠξιώκασιν ἑαυτοὺς παρὰ πάντα τὰ πάτρια, καὶ ἐν τῇ γῇ προτιμᾶσθαι θέλουσι. ΔΕΔΟΧΘΩ τῇ βουλῇ, καὶ τῷ δήμῳ ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ περὶ τροπὰς χειμερινὰς, ἑλέσθαι δὲ ἐπιγνώμονας τελείους Θεοὺς ἑπτὰ, τρεῖς μὲν, ἐκ τῆς παλαιᾶς βουλῆς τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν δώδεκα, καὶ ἐν αὐτοῖς τὸν Δία. Τούτους δὲ τοὺς ἐπιγνώμονας, αὐτοὺς μὲν καθέζεσθαι ὀμόσαντας τὸν νόμιμον ὅρκον, τὴν Στύγα. Τὸν Ἑρμῆν δὲ, κηρύξαντα ξυναγαγεῖν ἅπαντας, ὅσοι ἀξιοῦσι (f) ξυντελεῖν εἰς τὸ

(a) γνώμην εἶπεν.] It is not meant that Hypnus was the person who laid this decree before the assembly; but that he was the first author of it. Γνώμην εἰπεῖν, censere, vel, auctor-esse-sententiæ. *Steph.*

There seems to be an humorous allegory, in making the god of sleep the author of this decree; which is as much as to say that the whole affair of this assembly of fictitious deities is but a dream or chimera.

(b) οὐ μόνον Ἕλληνες.] He speaks in conformity to the usage in Athens, where even Greeks were reckoned ξένοι, or strangers; to wit, such as came from Ionia, the islands, or any other colony. See Potter.

(c) ξυγκλύδων.] Put for συγκλύδων, from the nominative σύγκλυς——υδος, a derivative from συγκαλέω, *convoco.*

(d) μνᾶς.] See the note upon δραχμῶν, Lib. I. Dial. xi.

(e) κοτύλην.] See the note upon χοίνικας, Lib. I. Dial. xvii.

(f) ξυντελεῖν.] The other translation renders this word, legitime admitti; but I chuse to follow Stephanus, who says that, upon occasions of this kind, it should be rendered, contribui, to be ranked among. Yet still I cannot see why it should, or how it can, be taken passively. It comes from τέλος, dignitas, or magistratus (which sense of the word is common, as we find Cyrus, in Xenophon, saying εἰς τοῦτο τὸ τέλος κατέστη); and I cannot apprehend why it may not be

συνέδριον. Τοὺς δὲ ἥκειν μάρτυρας ἐπαγομένους ἐνωμότους, ϗ ἀποδείξεις τοῦ γένους. Τοὐντεῦθεν δὲ, οἱ μὲν παρίτωσαν καθ' ἕνα. Οἱ δὲ, ἐπιγνώμονες ἐξετάζοντες, ἢ θεοὺς εἶναι ἀποφανοῦνται, ἢ καταπέμψουσιν ἐπὶ τὰ σφέτερα ἠρία, ϗ τὰς θήκας τὰς προγονικάς. Ἢν δέ τις (a) ἁλῷ τῶν ἀδοκίμων, ϗ ἅπαξ ὑπὸ τῶν ἐπιγνωμόνων ἐκκριθέντων ἐπιβαίνων τοῦ οὐρανοῦ, ἐς τὸν τάρταρον ἐμπεσεῖν τοῦτον. Ἐργάζεσθαι δὲ τὰ αὐτοῦ ἕκαστον. Καὶ μήτε τὴν Ἀθηνᾶν ἰᾶσθαι, μήτε τὸν Ἀσκληπιὸν χρησμῳδεῖν, μήτε τὸν Ἀπόλλω τοσαῦτα μόνον ποιεῖν, ἀλλ' ἕν τι ἐπιλεξάμενον, μάντιν, ἢ κιθαρῳδὸν, ἢ ἰατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προειπεῖν, μὴ ἀναπλάττειν καινὰ ὀνόματα, μηδὲ ληρεῖν περὶ ὧν οὐκ ἴσασιν. Ὁπόσοι δὲ ἤδη ναῶν ἢ θυσιῶν ἠξιώθησαν, ἐκείνων μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐνθεθῆναι δὲ ἢ Διὸς, ἢ Ἥρας, ἢ Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνοις δὲ, τάφον χῶσαι τὴν πόλιν, ϗ στήλην ἐπιστῆσαι ἀντὶ βωμοῦ. Ἢν δέ τις παρακούσῃ τοῦ κηρύγματος, ϗ μὴ ἐθελήσῃ ἐπὶ τοὺς ἐπιγνώμονας ἐλθεῖν, (b) ἐρήμην αὐτοῦ (c) καταδιαιτησάντων.—ΖΕΥΣ. Τοῦτο μὲν ἡμῖν τὸ ψήφισμα δικαιότατον, ὦ

naturally and easily rendered, in dignitatem, vel, magistratum coire.

(a) ἁλῷ.] The third person singular of the second aorist of the subjunctive mood active. But both the perfect and second aorist active of the verb ἁλίσκω, or ἅλωμι, are, generally, taken passively, as, κλέπτων ἥλωκε, furans deprehensus est, Steph. and, πόλις ἁλοῦσα, urbs capta. Il. ii.

(b) ἐρήμην.] ἔρημος — ον, and ἐρῆμος, η, ον, are both said. But there is no such word as ἔρημος, an absolute substantive; for, when it is put alone for a desert, χωρὰ, regio, is understood. So, likewise, when ἐρήμη is used, as a law term, signifying a forsaken cause, or that upon which no defendant appears, then, also, is the substantive δίκη, a cause, or suit, understood. See Steph.

(c) καταδιαιτησάντων.] The genitive case plural of καταδιαιτήσας, the participle of the first aorist active, put according to the Attic dialect, for καταδιαιτησάτωσαν, the third person plural of the first aorist of the imperative mood active of καταδιαιτάω, condemno, from κατὰ, contra, and δίαιτα, arbitrium.—Stephanus observes that arbitrium is a most extraordinary signification of the word δίαιτα, which, properly, signifies mos-vivendi, or ratio victus à medicis præscripta. And, since none, before him, have accounted for

Μῶμε ϗ ὅτῳ δοκεῖ, ἀνατεινάτω τὴν χεῖρα. Μᾶλλον δὲ οὕτω γιγνέσθω· πλείους γὰρ οἶδ' ὅτι ἔσονται, οἱ μὴ χειροτονήσοντες. Ἀλλὰ νῦν μὲν ἄπιτε. Ὁπόταν δὲ κηρύξῃ ὁ Ἑρμῆς, ἥκετε, κομίζοντες ἕκαστος ἐναργῆ τὰ γνωρίσματα, ϗ σαφεῖς τὰς ἀποδείξεις, πατρὸς ὄνομα, ϗ μητρὸς, ϗ ὅθεν, ϗ ὅπως Θεὸς ἐγένετο, ϗ φυλὴν, ϗ (a) φράτορας. Ὡς ὅστις ἂν μὴ παράσχηται, οὐδὲν μελήσει τοῖς ἐπιγνώμοσιν, εἰ νεών τις μέγαν ἐπὶ γῆς ἔχει, ϗ εἰ οἱ ἄνθρωποι Θεὸν αὐτὸν εἶναι νομίζουσι.

its signifying arbitrium, he begs leave to guess that it is because, as the prescribing a proper regimen of diet restores health to sick persons, so the decision, proposed by arbitrators, restores peace and harmony to the contending parties. Were I allowed also to guess, I should be apt to think, that, as a proper regimen of diet, which allows a patient neither more nor less than he ought to have, hath been termed *δίαιτα*, so the distribution of justice, which gives each of the litigants his exact due, might be called by the same name.

(a) *φράτορας.*] See the note upon *φρατρίαν*, Lib. II. Dial. iii.

ΔΙΑΛ. γ'. Τίμων, ἢ Μισάνθρωπος.

It is impossible to express the humour and satire, with which the vices and follies of mankind are here exposed. But the best way to be justly affected with both, is for the reader strongly to picture and represent to himself the habits, the attitudes, the humours, the passions, and the voices of the speakers. So, if we would read Timon's prayer, with which the dialogue begins, with a proper taste, we must represent to ourselves Timon, in his furred leather coat, dirty, shabby, and leaning upon his spade; and then, after no very pious meditation, suddenly turning up his sour fleering face, and, in a loud, harsh, angry, gibing tone of voice, addressing, or rather attacking, Jupiter with a volley of poetical epithets and attributes.

TIM.—Ὦ Ζεῦ (a) φίλιε, καὶ ξένιε, καὶ ἑταιρεῖε, καὶ ἐφέστιε, καὶ ἀστεροπητὰ, καὶ ὅρκιε, καὶ νεφεληγερέτα, καὶ ἐρίγδουπε, καὶ εἴ τι σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ καλοῦσι, καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα, (τότε γὰρ αὐτοῖς πολυώνυμος γινόμενος, ὑπερείδεις τὸ πῖπτον τοῦ (b) μέτρου, καὶ ἀναπληροῖς τὸ κεχηνὸς τοῦ ῥυθμοῦ) ποῦ σοι νῦν ἡ ἐρισμάραγος ἀστραπὴ, καὶ ἡ βαρύβρομος βροντὴ, καὶ ὁ αἰθαλόεις, καὶ ἀργήεις, καὶ σμερδαλέος κεραυνός; Ἅπαντα γὰρ ταῦτα λῆρος ἤδη ἀναπέφηνε, καὶ καπνὸς ποιητικὸς ἀτεχνῶς, ἔξω τοῦ πατάγου τῶν ὀνομάτων. Τὸ δὲ ἀοίδιμόν σου, καὶ ἑκηβόλον ὅπλον, καὶ πρόχειρον, οὐκ οἶδ' ὅπως τελέως ἀπέσβη, καὶ ψυχρόν ἐστι, μηδὲ ὀλίγον σπινθῆρα ὀργῆς κατὰ τῶν ἀδικούντων διαφυλάττον. Θᾶττον γοῦν τῶν ἐπιορκεῖν τις ἐπιχειρούντων ἕωλον θρυαλλίδα φοβηθείη ἂν, ἢ τὴν τοῦ πανδαμάτορος κεραυνοῦ φλόγα. Οὕτω δαλόν τινα ἐπανατείνασθαι δοκεῖς αὐτοῖς, ὡς πῦρ μὲν, ἢ καπνὸν ἀπ' αὐτοῦ μὴ δεδιέναι, μόνον δὲ τοῦτο οἴεσθαι ἀπολαύειν τοῦ τραύματος, ὅτι ἀναπλησθήσονται τῆς ἀσβόλου. Ὥστε ἤδη διὰ ταῦτά σοι καὶ ὁ Σαλμονεὺς ἀντιβροντᾷν ἐτόλμα, οὐ πάνυ τοι ἀπίθανος ὢν πρὸς οὕτω ψυχρὸν τὴν ὀργὴν Δία, θερμουργὸς

(a) φίλιε.] The words philie, hospitalitie, and jusjurandice, in the translation, are coined.

(b) μέτρου.] Βαίνονται δὲ οἱ ῥυθμοί, τὰ δὲ μέτρα οὐ βαίνονται. Scholiast. Æschyli. Faber.—So that ῥυθμὸς signifies, the harmonious run of a verse, and μέτρον, the just measure, or number, of feet.

ἀνὴρ, ὦ μεγαλαυχούμενος. Πῶς γὰρ, ὅπου γε καθάπερ (a) ὑπὸ μανδραγόρα καθεύδεις; ὃς οὔτε τῶν ἐπιορκούντων ἀκούεις, οὔτε τοὺς

(a) ὑπὸ μανδραγόρα.] Grævius thinks that Lucian could not write it ὑπὸ μανδραγόρα, because the mandrake doth not cause sleep to such as only lie under it, but to such as drink the juice of it: and he therefore would have it read, ἀπὸ μανδραγόρου, after mandrake, that is, "after taking a "dose of mandrake." That ἀπὸ is often taken in this sense is certain; as, ἀπὸ δ' αὐτοῦ θωρήσσοντο, at deinde armabantur, Il. ix. and, ἀπὸ δείπνου, post cœnam; ἀπὸ σάλπιγγος, post tubæ sonitum. *Steph.*—Yet, as the mandrake is a plant of a soporific quality, I think Lucian might have considered a dose of it as an oppression and load upon the senses, and, therefore, have said of a person, that he slept ὑπὸ μανδραγόρα, under the oppression of a dose of mandrake.

I have been favoured with the following accurate and learned account of the mandrake by a friend:—"Mandrake is an herb of a narcotic and cold quality, especially the root, which is large, and shaped like those of "parsnip, carrot, white briony, &c. and, in old times, has "been applied to deaden pain, in parts to be opened, or cut "off. Its roots are sometimes forked; which made the "fruitful heads of antiquity fancy they were like the legs, "or thighs, of men, and derive its Greek name of mandragora, quasi andragora, quod inter eradicandum ejulatur et humanam refert vocem. Pythagoras calls it, "anthropomorphus. Columella terms it, semihomo. Albertus, de mandragora. Drusius, de monstris. Kircherus, de magia parastatica. Plin. in Hist. Nat. and "others, have run into the same conceit.

"The ancients believed it grew only at places of execution, out of the urine and fat of the dead; that, in "eradication, it shrieked; that it brought calamity on "such as pulled or dug it up; to prevent which diasters, "Pliny, who lets no idle story slip, gives directions at "large, to be observed in pulling it.

"Cunning impostors have confirmed these errors, by "chusing forked roots of it, and carving, in some, the generative parts of men; in others, those of women; and putting into small holes, made in proper places, the grains

ἀδικῦντας ἐπισκοπεῖς· λημᾷς δὲ, ϗ ἀμβλυώττεις πρὸς τὰ γιγνόμενα, ϗ τὰ ὦτα ἐκκεκώφωσαι, καθάπερ οἱ παρηβηκότες. Ἐπεὶ νέος γε ἔτι ϗ ὀξύθυμος ὢν ϗ ἀκμαῖος τὴν ὀργὴν, πολλὰ κατὰ τῶν ἀδίκων, ϗ βιαίων ἐποίεις, ϗ ὐδέποτε ἦγες τότε πρὸς αὐτὺς ἐκεχειρίαν, ἀλλ' ἀεὶ ἐνεργὸς πάντως ὁ κεραυνὸς ἦν, ϗ ἡ αἰγὶς ἐπεσείετο, ϗ ἡ βροντὴ ἐπαταγεῖτο, ϗ ἡ ἀστραπὴ συνεχὲς, ὥσπερ (a) εἰς ἀκροβολισμὸν, προηκοντίζετο. Οἱ σεισμοὶ δὲ (b) κοσκινηδὸν, ϗ ἡ χιὼν σωρηδὸν, ϗ ἡ χάλαζα πετρηδόν ϗ ἵνα σοι (c) φορτικῶς διαλέγωμαι, ὑετοί τε

"of millet, barley, or the like; and setting them in a moist "place, till they grew, and sent forth blades; which, when "dried, looked like hair. For the discovery of these "cheats we are beholden to Matthiolus, Crollius, Sir Tho- "mas Brown, and others."

(a) εἰς ἀκροβολισμὸν.] Ἀκροβολίζω signifies, "to dart, or "shoot, from beneath, at any high place, or thing; or, from "an high place, at something below." And, though *Stephanus*, who shews this to be the true meaning of the word, interprets ἀκροβολισμὸς by nothing but jaculatio, or velitatio; yet certainly it must, from its composition, originally and properly, signify, ex-alto-vel-edito-loco-jaculatio, or, editum-versus-locum-jaculatio: and, here, it must signify the former, as the lightning must have been darted downward. For these reasons, I take εἰς ἀκροβολισμὸν to be, here, spoken in much the same manner as εἰς ὑπερβολὴν, or, εἰς τὸ ἀκριβέστατον; and, therefore, to signify, usque ad acrobolismum, that is, even to the degree of an acrobolismus, that is, "as thick as darts are showered down upon an enemy, "from the walls of a town, or other high place." Erasmus, here, renders both ὥσπερ and εἰς by nothing but, in morem; which, how it answers to those two words, I cannot see: nor can I apply this expression to εἰς, having never met with this preposition, in that sense.

(b) κοσκινηδὸν.] "Ut cribri agitationem referre videantur." Faber.

(c) φορτικῶς.] *Stephanus* shews that φόρτικος signifies, "fit-to-carry-great-burthens," as, φόρτικον πλοῖον, oneraria navis; and, that, metaphorically, it signifies molestus, or tædiosus. But I find it hard to conceive (though Erasmus hath so translated it) how φορτικῶς, here, can signify moleste;

ῥαγδαῖοι, καὶ βίαιοι· (a) ποταμὸς ἑκάστη σταγών· ὥστε τηλικαύτη ἐν ἀκαρεῖ χρόνου ναυαγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς ὑποβρυχίων ἁπάντων καταδεδυκότων, μόγις ἕν τι κιβώτιον περισωθῆναι, προσοκεῖλαν τῷ (b) Λυκωρεῖ, ζώπυρόν τι τοῦ ἀνθρωπίνου σπέρματος διαφυλάττον εἰς ἐπιγονὴν κακίας μείζονος. Τοι γάρ τοι ἀκόλουθα τῆς ῥαθυμίας τἀπίχειρα κομίζῃ παρ' αὐτῶν, οὔτε θύοντος ἔτι σοί τινος, οὔτε στεφανοῦντος, (c) εἰ μή τις ἄρα πάρεργον Ὀλυμπίων· καὶ οὗτος

because Timon, through the whole, preserves, at least, a sort of a shew of decorum towards Jupiter, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical in him, to tell Jupiter, to his face, while he was praying to him, that he would pester him, especially since what he subjoins to φορτικῶς διαλέγωμαι, viz. ὑετοὶ ῥαγδαῖοι, &c. is not at all a language of a pestering nature. I, therefore, am inclined to think that φορτικῶς, in this place, means magnificè; as if he had said, " And, Jupiter, that I may talk to you im- " portantly, or grandly, as my subject requires I should." —And this he really does, by going on in the grand expressions, ὑετοὶ ῥαγδαῖοι, &c.

(a) ποταμός.] The text seems to want καὶ before ποταμὸς, to answer τε going before.

(b) Λυκωρεῖ.] Lycores was a street of the city Delphi, upon mount Parnassus, of which the common dictionaries make no mention.

(c) εἰ μή τις ἄρα πάρεργον Ὀλυμπίων.] These words are to me very obscure. I, therefore, leave the translation of them as I found it; though, I fear, it hath no authority for rendering πάρεργον, adverbially, by "obiter;" and much less for rendering Ὀλυμπίων by " in ludis Olympi- " cis." It is true, Ὀλύμπια—ων signifies Olympia, or, ludi Olympici; but, how the genitive case Ὀλυμπίων can signify " in Olympicis," is what I cannot conceive. The only sense I can make of this place arises from considering the text as running in this manner: οὔτε θύοντος ἔτι σοί τινος, οὔτε στεφανοῦντος, εἰ μή τις ἄρα ΠΟΙΗ'ΣΙΕ πάρεργον 'ΕΚΕΙ͂ΝΟ Ὀλυμπίων. " Nec sacrificante tibi amplius aliquo, nec " statuam tuam coronante, nisi præstiterit quispiam su-

οὐ πάνυ ἀναγκαῖα ποιεῖν δοκοῦν, ἀλλ' εἰς ἔθος τι ἀρχαῖον συντελοῦν. Καὶ κατ' ὀλίγον Κρόνον σε, ὦ θεῶν γενναιότατε, ἀποφαίνουσι, παρωσάμενοι τῆς τιμῆς.

Ω. Ἐῶ λέγειν, ὁποσάκις ἤδη σου τὸν νεὼν σεσυλήκασιν. Οἱ δὲ καὶ αὐτῷ σοι τὰς χεῖρας (a) Ὀλυμπίασιν ἐπιβεβλήκασι. Καὶ σὺ ὁ ὑψιβρεμέτης ὤκνησας, ἢ ἀναστῆσαι τοὺς κύνας, ἢ τοὺς γείτονας ἐπικαλέσασθαι, ὡς βοηδρομήσαντες αὐτοὺς συλλάβοιεν, ἔτι συσκευαζομένους πρὸς τὴν φυγήν. Ἀλλ' ὁ γενναῖος, καὶ γιγαντολέτωρ, καὶ Τιτανοκράτωρ, ἐκάθησο, τοὺς πλοκάμους περικειρόμενος ὑπ' αὐτῶν, δεκάπηχυν κεραυνὸν ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοίνυν, (b) ὦ θαυμάσιε, πηνίκα παύσεται, οὕτως ἀμελῶς παρορώμενα; Ἢ πότε κολάσεις τὴν τοσαύτην ἀδικίαν; (c) Πόσοι Φαέθοντες, ἢ Δευκαλίωνες, ἱκανοὶ πρὸς οὕτως ὑπέραντλον ὕβριν τοῦ βίου; Ἵνα γὰρ τὰ κοινὰ ἐάσας, τἀμὰ εἴπω, τοσούτους Ἀθηναίων εἰς ὕψος ἄρας, καὶ πλουσίους ἐκ πενεστάτων ἀποφήνας, καὶ πᾶσι τοῖς δεομένοις ἐπικουρήσας, μᾶλλον δὲ ἀθρόον ἐς εὐεργεσίαν τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγενόμην, οὐκ ἔτι οὐδὲ γνωρίζομαι πρὸς αὐτῶν, οὔτε προσβλέπουσιν οἱ τέως ὑποπτήσσοντες, καὶ προσκυνοῦντες, κἀκ τοῦ ἐμοῦ νεύματος ἀνηρτημένοι. Ἀλλ' ἤν που καὶ ὁδῷ βαδίζων ἐντύχοιμί τινι αὐτῶν, ὥσπερ τινὰ στήλην παλαιοῦ νεκροῦ ὑπτίαν, ὑπὸ τοῦ χρόνου ἀνατετραμμένην παρέρχονται, (d) μηδὲ ἀναγνόντες. Οἱ δὲ καὶ πόρρωθεν ἰδόντες, ἑτέραν ἐκτρέπονται,

"pervacaneum *illud* ludorum Olympicorum." And this sense I should gladly change for one that may be drawn from the text with more ease.

The Olympic games were celebrated in honour of Jupiter Olympius, not at mount Olympus, in Thessaly, but near the city Olympia, otherwise called Pisa, upon the river Alpheus, in Peloponnesus.

(a) Ὀλυμπίασιν.] The dative case singular of Ὀλύμπια, the name of that city, with σιν added; and is put adverbially, signifying, in-Olympia. So Ὀλυμπίαθεν, ab-olympia; and Ὀλυμπίαζε, Olympiam-versus.

(b) ὦ θαυμάσιε.] "Honoris appellatio: ut, ὦ γεννάδα, "εὐδαιμόνιε, &c." *Faber*.

(c) πόσοι Φαέθοντες.] How many universal conflagrations and deluges! Meaning, that the present race of mortals deserve to be burned, or drowned, many times over.

(d) Μηδὲ ἀναγνόντες.] Faber renders these words, "ne "legentes quidem," as if they considered Timon as a fallen pillar of some sepulchre; the inscription on which they

δυσάντητον, ἢ ἀποτρόπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντες, τὸν οὐ πρὸ πολλοῦ σωτῆρα, καὶ εὐεργέτην αὐτῶν γεγενημένον. Ὥστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατιὰν τραπόμενος, ἐναψάμενος διφθέραν, ἐργάζομαι τὴν γῆν, ὑπόμισθος ὀβολῶν τεσσάρων, τῇ ἐρημίᾳ, καὶ τῇ δικέλλῃ προσφιλοσοφῶν ἐνταῦθα. Τοῦτο γοῦν μοι δοκῶ κερδανεῖν, μηκέτι ὄψεσθαι πολλοὺς παρὰ τὴν ἀξίαν εὖ πράττοντας. (a) Ἀνιαρότερον γὰρ τοῦτό γε. Ἤδη ποτὲ οὖν ὦ Κρόνου καὶ Ῥέας υἱὲ, τὸν βαθὺν τοῦτον ὕπνον ἀποσεισάμενος, καὶ νήδυμον (ὑπὲρ τὸν (b) Ἐπιμενίδην γὰρ κεκοίμησαι) καὶ (c) ἀναῤῥιπίσας τὸν κεραυνὸν, ἢ ἐκ τῆς

would not so much as read. It is true, ἀναγινώσκω often signifies to read; but "agnosco" is the proper and most usual signification of it; and, I think, "agnoscentes" is the more natural sense, in this place; though I own the other to be somewhat pretty.

(a) Ἀνιαρότερον.] "More vexatious" than even my calamities, in this place of toil and want.

(b) Ἐπιμενίδην.] He was a poet of Crete, who, as he attended his father's flocks, fell asleep in a cave, and slept there seventy years.

St. Paul is said, in his epistle to Titus, to have quoted from him, that verse,

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

Steph.

(c) ἀναῤῥιπίσας.] "Ῥίπη, a ῥίπτω, jacio, est, *Impetus* ejus "quod *projicitur.*" *Steph.* But I should think that, considered as the theme of ῥιπίζω, ventilo, it means, rather, the wind, occasioned by any thing that is thrown by force; and this I think, because it is frequently used to signify the wind. Hence, I cannot but conclude that ῥιπίζω does not so properly signify "follibus sufflo" (as the writers of lexicons render it) but, "projiciendo ventilo," to blow up, by a projectile motion, as children, in their play, kindle up the fire on the end of a stick, by whirling it about. And, perhaps, Lucian here intended a piece of waggery on Jupiter, by making Timon desire him to revive the fire of his thunderbolt, as a boy, in his play, does that on the end of a stick, viz. by whirling it about. In which sort of action, Jupiter, whirling his thunderbolt, in order to light it up, must make a comical sort of a figure.

(a) Οἴτης ἐναυσάμενος, μεγάλην ποιήσας τὴν φλόγα, ἐπιδείξαιό τινα χολὴν ἀνδρώδους ϗ νεανικοῦ Διὸς, εἰ μὴ ἀληθῆ ἐστὶ τὰ ὑπὸ (b) Κρητῶν περὶ σου, ϗ τῆς ἐκεῖ σῆς ταφῆς μυθολογούμενα.

3. ΖΕΥΣ. Τίς οὗτός ἐστιν, ὦ Ἑρμῆ, ὁ κεκραγὼς ἐκ τῆς Ἀττικῆς, παρὰ τὸν Ὑμηττὸν ἐν τῇ ὑπωρείᾳ, πιναρὸς ὅλος, ϗ αὐχμῶν, ϗ ὑποδίφθερος; Σκάπτει δὲ, (c) οἶμαι, ἐπικεκυφώς· λάλος ἄνθρωπος, ϗ θρασύς. Ἦπου (d) φιλόσοφός ἐστιν· οὐ γὰρ ἂν οὕτως ἀσεβεῖς τοὺς λόγους (e) διεξῄει καθ' ἡμῶν. ἙΡΜ. Τί φῄς, ὦ πάτερ; Ἀγνοεῖς Τίμωνα τὸν Ἐχεκρατίδου, τὸν Κολυττέα; Οὗτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν (f) τελείων ἑστιάσας, ὁ

(a) Οἴτης.] Mount Oeta hath never been remarkable for fire or volcanos. But, as Ætna was, both for those and for the forge of the Cyclops, in which were made Jupiter's thunderbolts, I have no doubt but Lucian wrote it Αἴτνης. I have found Faber, too, of this opinion.—Ἐναυσάμενος, read ἀναυσάμενος, says Faber, especially, because Erasmus translates it, "redaccenso;" which he must have done, because he found it so written, in his book.—This emendation is, certainly, just; because, as the thunderbolt had been extinct, it was, therefore, to be re-kindled," or again made red hot.

(b) Κρητῶν.] See the story of Jupiter in your dictionary.

(c) οἶμαι.] It seems, Jupiter could not, at that vast height, distinctly see whether Timon was digging, or not: but he very judiciously guesses, from his stooping posture, that he was at that sort of work.

(d) φιλόσοφός.] Many of the philosophers were wont to decry the chimerical deities of the Heathen. On this account was Socrates, the greatest of them, put to death by the Athenians.

(e) διεξῄει.] The third person singular of the preterpluperfect tense of the middle voice: διεξίεμι, properly signifying, as it were, *perexeo*; but, often, used for edissero, or oratione-percurro.

(f) τελείων.] Such beasts were chosen for sacrifices, as were without blemish: which custom, doubtless, was originally taken from the commands given by God, at the institution of the passover, and of the consecration of priests: "Your lamb shall be without blemish, a male of the first "year." Exod. xii. 5. And, "take one young bullock, and

(a) νεόπλουτος, ὁ τὰς ὅλας ἑκατόμβας, παρ' ᾧ λαμπρῶς εἰώθαμεν ἑορτάζειν τὰ διάσια. ΖΕΥΣ. Φεῦ τῆς ἀλλαγῆς. Ὁ καλὸς ἐκεῖνος, ὁ πλούσιος, περὶ ὃν οἱ τοσοῦτοι φίλοι; Τί παθὼν οὖν τοιοῦτός ἐστιν, αὐχμηρὸς, ἄθλιος, καὶ σκαπανεὺς, καὶ μισθωτὸς, ὡς ἔοικεν, οὕτω βαρεῖαν καταφέρων τὴν δίκελλαν; ἙΡΜ. (b) Ουτωσὶ μὲν εἰπεῖν, χρηστότης ἐπέτριψεν αὐτὸν, καὶ φιλανθρωπία, καὶ ὁ πρὸς τοὺς δεομένους ἅπαντας οἶκτος· ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια, καὶ (c) εὐήθεια, καὶ ακρισία περὶ τοὺς φίλους, ὃς οὐ συνίει, κόραξι καὶ λύκοις χαριζόμενος· ἀλλ' ὑπὸ γυπῶν τοσούτων ὁ κακοδαίμων κειρόμενος τὸ ἧπαρ, φίλους εἶναι αὐτοὺς καὶ ἑταίρους ᾤετο, ὑπ' εὐνοίας τῆς πρὸς αὐτὸν, χαίροντας τῇ βορᾷ. Οἱ δὲ τὰ ὀστᾶ γυμνώσαντες ἀκριβῶς, καὶ περιτραγόντες, εἴ τις καὶ μυελὸς ἐνῆν ἐκμυζήσαντες, καὶ τοῦτον εὖ μάλα ἐπιμελῶς, ᾤχοντο, αὖον αὐτον καὶ τὰς ῥίζας ὑποτετμημένον ἀπολιπόντες· οὐδὲ γνωρίζοντες ἔτι, οὐδὲ προσβλέποντες. Πόθεν γὰρ ἢ ἐπικουροῦντες, ἢ ἐπιδιδόντες ἐν τῷ μέρει; Διὰ ταῦτα δικελλίτης καὶ διφθερίας, ὡς ὁρᾷς, ἀπολιπὼν ὑπ' αἰσχύνης τὸ ἄστυ μισθοῦ γεωργεῖ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλουτοῦντες παρ' αὐτοῦ, μαλα ὑπεροπτικῶς παρέρχονται οὐδὲ τοὔνομα, εἰ Τίμων καλοῖτο, εἰδότες. ΖΕΥΣ. Καὶ μὴν οὐ παροπτέος ανὴρ, οὐδὲ ἀμελητέος· εἰκότα γὰρ ἠγανάκτει δυστυχῶν· ἐπεὶ καὶ ὅμοια ποιήσομεν τοῖς καταράτοις κόλαξιν ἐκείνοις, ἐπιλελησμένοι ἀνδρὸς (d) τοσαῦτα ταύρων

"two rams, without blemish." Exod. xxix. 1. The word τελείων, applied to sacrifices, is of frequent use, in Homer; which makes Lucian use it, here, in the way of humour.

(a) νεόπλουτος.] Not suddenly enriched, and, therefore, an upstart (which is the usual signification of this word), but, "lately enriched," i. e. who lately came into a great fortune; and such there had been, in Timon's family, as appears by his discourse with Plutus below. Stephanus, too, shews that νεόπλουτος is sometimes taken in this sense of nuper-ditatus.

(b) Οὑτωσὶ μὲν εἰπεῖν.] "That I may so say: that is, to "talk in the way of the world."

(c) εὐήθεια.] Properly, good morals; that is, honesty, or, no guile. Hence, it hath been used to signify that kind of simplicity which makes an honest man think every other as undesigning as himself, and which, therefore, hath a mixture of folly in it. See Steph.

(d) τοσαῦτα.] Faber justly observes that τοσαῦτα πίονατα is barbarous Greek, and that, in the royal manuscript at

πε καὶ αἰγῶν πιότατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι γοῦν ἐν ταῖς ῥισὶ τὴν (a) κνῖσσαν αὐτῶν ἔχω· πλὴν ὑπ' ἀσχολίας τε, καὶ θορύβου πολλοῦ τῶν ἐπιορκούντων, καὶ βιαζομένων, καὶ ἁρπαζόντων, ἔτι δὲ καὶ φόβου τοῦ παρὰ τῶν ἱεροσυλούντων (πολλοὶ γὰρ οὗτοι καὶ δυσφύλακτοι, καὶ οὐδὲ ἐπ' ὀλίγον καταμῦσαι ἡμῖν ἐφιᾶσι) πολὺν ἤδη χρόνον, οὐδ' ἀπέβλεψα εἰς τὴν Ἀττικήν, καὶ μάλιστα ἐξ οὗ φιλοσοφία, καὶ (b) λόγων ἔριδες, ἐπεπόλασαν αὐτοῖς. Μαχομένων γὰρ πρὸς ἀλλήλους, καὶ κεκραγότων, οὐδὲ ἐπακούειν ἐστὶ τῶν εὐχῶν. Ὥστε ἢ ἐπιβυσάμενον χρὴ τὰ ὦτα καθῆσθαι, ἢ ἐπιτριβῆναι πρὸς αὐτῶν, ἀρετήν τινα, καὶ (c) ἀσώματα, καὶ λήρους μεγάλῃ τῇ φωνῇ ξυνειρόντων. Διὰ ταῦτά τοι καὶ τοῦτον ἀμεληθῆναι συνέβη, πρὸς ἡμᾶς οὐ φαῦλον ὄντα. Ὅμως δὲ τὸν Πλοῦτον, ὦ Ἑρμῆ, παραλαβών, ἄπιθι παρ' αὐτὸν κατὰ τάχος. Ἀγέτω δὲ ὁ Πλοῦτος καὶ τὸν Θησαυρὸν μετ' αὐτοῦ, καὶ μενέτωσαν ἄμφω παρὰ τῷ Τίμωνι, μηδὲ ἀπαλλαττέσθωσαν οὕτω ῥᾳδίως, κἂν ὅτι μάλιστα ὑπὸ χρηστότητος αὖθις ἐκδιώκῃ αὐτοὺς τῆς οἰκίας. Περὶ δὲ τῶν κολάκων ἐκείνων, καὶ τῆς ἀχαριστίας, ἣν ἐπεδείξαντο πρὸς αὐτόν, καὶ αὖθις μὲν σκέψομαι, καὶ δίκην δώσουσιν, ἐπειδὰν τὸν κεραυνὸν ἐπισκευάσω· κατεαγμέναι γὰρ αὐτοῦ καὶ ἀποστομωμέναι εἰσὶ δύο (d) ἀκτῖνες αἱ μέγισται, ὁπότε φιλοτιμότερον ἠκόντισα πρώην ἐπὶ τὸν (e) σοφιστὴν

Paris, it is, τοσαῦτα μήρια ταύρων, &c.] "So many thighs of "bulls." For the thighs, especially, were wont to be offered.

—— πίονα μήρι' ἔκηα. *Hom.*

(a) κνῖσσαν ἔχω.] As Jupiter utters these words, he, no doubt, must be supposed, as it were, to snuff up the delicious fume.

(b) λόγων ἔριδες.] Disputes, in which was no just reasoning, because they were only about words.

(c) ἀσώματα.] See the note to this word, Lib. I. Dial. xxxii.

(d) ἀκτῖνες.] Ἀκτὶν properly signifies a sun-beam. I suppose, the shafts darted by Jupiter, or the thunderbolts, were called ἀκτῖνες, both as they were supposed to resemble the rays of the sun, in point of brightness, and to be darted with much the same velocity.

(e) σοφιστὴν Ἀναξαγόραν.] Diogenes Laërtius observes that the σοφοί, or wise-men, afterwards called φιλόσοφοι, were, anciently, styled σοφισταί.

Anaxagoras was very eminent for his knowledge in natural philosophy, especially the astronomical part. He

Ἀναξαγόραν, ὃς ἔπειθε τοὺς ὁμιλητὰς, μηδὲ ὅλως εἶναί τινας ἡμᾶς τοὺς Θεούς. Ἀλλ' ἐκείνου μὲν διήμαρτον· ὑπερέσχε γὰρ αὐτοῦ τὴν χεῖρα Περικλῆς. Ὁ δὲ κεραυνὸς, εἰς τὸ (a) ἀνάκειον παρασκήψας, ἐκεῖνό τε κατέφλεξε, ϗ αὐτὸς ὀλίγου δεῖν συνετρίβη παρὰ τὴν πέτραν· πλὴν ἱκανὴ ἐν τοσούτῳ ϗ αὕτη τιμωρία ἔσται αὐτοῖς, εἰ ὑπερπλουτοῦντα τὸν Τίμωνα ὁρῶσιν.

4. ἙΡΜ. Οἷον ἦν τὸ μέγα κεκραγέναι, ϗ ὀχληρὸν εἶναι, ϗ θρασύν; οὐ τοῖς δικαιολογοῦσι μόνοις, ἀλλὰ ϗ τοῖς εὐχομένοις τοῦτο χρήσιμον. Ἰδοὺ γὰρ αὐτίκα μάλα πλούσιος ἐκ πενεστάτου καταστήσεται ὁ Τίμων, βοήσας ϗ παῤῥησιασάμενος ἐν τῇ εὐχῇ, ϗ ἐπιστρέψας

held that the sun was a μυδρὸς διάπυρος, *candens ferrum*, "a "red-hot mass of iron," as the translator of Laërtes renders it: but, according to others, and with more truth, "a red-hot round mass of matter;" which, he asserted, was larger than all the Peloponnesus. He likewise held that the moon was inhabited, and had mountains and valleys in it. His opinion of the sun's being a very large red-hot mass of matter, and of the moon's having mountains and valleys, is demonstrated by the modern philosophers. And, perhaps, they have arrived at this knowledge, because their masters, the ancients, have shown them the way to it.

Anaxagoras was, by one Cleon, arraigned of impiety toward the Gods, for holding the above opinion; but he was only fined five talents, and banished, ἀπολογησαμένου ὑπὲρ αὐτοῦ Περικλέους τοῦ μαθητοῦ· "his scholar, Pericles, having defended him." Lucian, here, makes him an atheist; but the contrary is evident, from that memorable answer he once made to a man who asked him, why he did not take care of his country? "Yes (said he), I take great "care of my country;" at the same time pointing to heaven. *Diog. Laërt.*

I know not what Lucian means by saying that the thunderbolt, that had missed Anaxagoras, destroyed the temple of Castor and Pollux; except that he alludes to some history that gave an account that this temple had, in the time of Pericles, been destroyed by lightning: but I doubt whether we have any such history now extant.

(a) ἀνάκειον.] Castor and Pollux were, peculiarly, called ἄνακες, the kings, or guardians, and their temple, ἀνάκειον. *Steph.*

τὸν Δία. Εἰ δὲ σιωπῇ ἔσκαπτεν ἐπικεκυφὼς, ἔτι ἂν ἔσκαπτεν ἀμελούμενος. ΠΛΟΥΤ. Ἀλλ' ἐγὼ οὐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐτόν. ΖΕΥΣ. Διὰ τί, ὦ ἄριστε Πλοῦτε, ϗ ταῦτα, ἐμοῦ κελεύσαντος; ΠΛΟΥΤ. Ὅτι νὴ Δία ὕβριζεν εἰς ἐμὲ, ϗ ἐξεφόρει, ϗ εἰς πολλὰ κατεμέριζε (ϗ ταῦτα, πατρῷον αὐτῷ φίλον ὄντα) ϗ μόνον οὐχὶ δικράνοις με ἐξεώθει τῆς οἰκίας, καθάπερ οἱ τὸ πῦρ ἐκ τοῖν χεροῖν ἀπορριπτοῦντες. Αὖθις οὖν ἀπέλθω, παρασίτοις, ϗ κόλαξι, ϗ ἑταίραις παραδοθησόμενος; Ἐπ' ἐκείνους, ὦ Ζεῦ, πέμπε με, τοὺς αἰσθησομένους τῆς δωρεᾶς, τοὺς περιέψοντας, οἷς τίμιος ἐγὼ ϗ περιπόθητος. Οὗτοι δὲ οἱ (a) λάροι τῇ πενίᾳ ξυνέστωσαν, ἣν προτιμῶσιν ἡμῶν, ϗ διφθέραν παρ' αὐτῆς λαβόντες, ϗ δίκελλαν, ἀγαπάτωσαν ἄθλιοι, τέτταρας ὀβολοὺς ἀποφέροντες, οἱ δεκαταλάντους δωρεὰς ἀμελητὶ προϊέμενοι. ΖΕΥΣ. Οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάσεται περί σε, πάνυ γὰρ αὐτὸν ἡ δίκελλα πεπαιδαγώγηκεν (εἰ μὴ παντάπασιν ἀνάλγητός ἐστι τὴν ὀσφὺν) ὡς χρῆν σε ἀντὶ τῆς πενίας προαιρεῖσθαι. Σὺ μέντοι πάνυ μεμψίμοιρος εἶναί μοι δοκεῖς, ὃς νῦν μὲν τὸν Τίμωνα αἰτιᾷ, διότι σοι τὰς θύρας ἀναπετάσας, ἠφίει περινοστεῖν ἐλευθέρως, οὔτε ἀποκλείων, οὔτε ζηλοτυπῶν. Ἄλλοτε δὲ τοὐναντίον ἠγανάκτεις κατὰ τῶν πλουσίων, κατακεκλεῖσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς ϗ κλεισὶ, ϗ σημείων ἐπιβολαῖς, ὡς μηδὲ παρακύψαι σοι ἐς τὸ φῶς δυνατὸν εἶναι. Ταῦτα γοῦν ἀπωδύρου πρός με, ἀποπνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ. Καὶ διὰ τοῦτο ὠχρὸς ἡμῖν ἐφαίνου, ϗ φροντίδος ἀνάπλεως, συνεσπακὼς τοὺς δακτύλους (b) πρὸς τὸ ἔθος τῶν (c) συλλογισμῶν, ϗ ἀποδράσασθαι ἀπειλῶν, εἰ καιροῦ λάβοιο παρ' αὐτῶν. Καὶ ὅλως τὸ πρᾶγμα ὑπέρδεινον ἐδόκει

(a) λάροι.] Λάρος, properly, signifies a sea-gull, which boys usually catch, by holding up a little froth to him. *Steph.*

We, too, call men who are easily imposed on, or dupes, by the name of gulls.

(b) πρὸς τὸ ἔθος, &c.] Agreeably to the custom of computation, that is, as tellers, or reckoners, of money are apt to have their fingers crumpled, while they reckon the cash. Συλλογισμὸς, originally, signifies "the casting up of an "account," being "arithmeticorum vocabulum." *Steph.*

(c) συλλογισμῶν.] "Adscripsit pater forte συλλογιστῶν." *Gronov.* His father's correction seems right; for, to say that his fingers were crumpled, "according to the custom "of reckoners of money," is much more natural than to say they were so, "according to the custom of computation," which is a harsh expression.

σοι ἐν χαλκῷ, ἢ σιδηρῷ θαλάμῳ, καθάπερ τὴν Δανάην παρθενεύεσθαι, ὑπ' ἀκριβέσι καὶ παμπονήροις (a) παιδαγωγοῖς ἀνατρεφόμενον (b) τῷ τόκῳ, καὶ τῷ λογισμῷ. Ἄτοπα γοῦν ποιεῖν ἔφασκες αὐτοὺς, ἐρῶντας μὲν εἰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύειν οὐ τολμῶντας, οὐδὲ ἐπ' ἀδείας χρωμένους τῷ ἔρωτι, κυρίους γε ὄντας, ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἱκανὴν ἀπόλαυσιν οἰομένους, οὐ τὸ αὐτοὺς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ φάτνῃ κύνα, μήτε αὐτὴν ἐσθίουσαν τῶν κριθῶν, μήτε τῷ ἵππῳ πεινῶντι ἐπιτρέπουσαν. Καὶ προσέτι γε καὶ καταγελᾷς αὐτῶν φειδομένων, καὶ φυλαττόντων καὶ (τὸ καινότατον) (c) αὐτοὺς ζηλοτυπούντων· ἀγνοούντων δὲ ὡς κατάρατος οἰκέτης, ἢ οἰκονόμος, ἢ παιδοτρίβης (d) ὑπεισιὼν λαθραίως, ἐμπαροινήσει τὸν κακοδαίμονα, καὶ (e) ἀνέραστον δεσπότην, πρὸς ἀμαυρόν τε καὶ μικρόστομον λυχνίδιον, καὶ (f) διψαλέον θρυαλλίδιον, (g) ἐπαγρυπνεῖν ἐάσας τοῖς τόκοις. Πῶς οὖν οὐκ ἄδικόν, σε πάλαι μὲν ταῦτα αἰτιᾶσθαι, νῦν δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν;

5. ΠΛΟΥΤ. Καὶ μὴν εἴγε τἀληθῆ ἐξετάζοις, ἄμφω σοι εὔλογα δόξω ποιεῖν. (h) Τοῦ τε γὰρ Τίμωνος τὸ πάνυ τοῦτο ἀνειμένον, ἀμελὲς, καὶ οὐκ εὐνοϊκὸν, ὡς πρὸς ἐμὲ, εἰκότως ἂν δοκοίη· τούς τε αὖ κατακλείστους (i) ἐν θύραις, καὶ σκότῳ φυλάττοντας, ὅπως αὐτοῖς

(a) παιδαγωγοῖς.] Misers are, in many particulars, like tutors, with regard to their money. They confine it: they let it go abroad, with the greatest caution: they are for making the most of it, and the like.

(b) τοκῷ καὶ λογισμῷ.] Interest and accounts feed and swell up wealth.

(c) αὐτοὺς ζηλοτυποῦντων.] A miser is never out of dread. Nay, he is afraid, lest he himself should rob himself; and so is jealous, or suspicious, of himself.

(d) ὑπεισιών.] Having-privately-gone-into the miser's closet to steal his money.

(e) ἀνέραστον.] All misers are hateful, and hated.

(f) διψαλέον.] Because he will not allow it oil enough.

(g) ἐπαγρυπνεῖν.] He will spend some sleepless nights, in computing what his money will bring him in, clear, till he hath missed it.

(h) Τοῦ τε.] I cannot see what τε can mean here, and believe Lucian never wrote it.

(i) ἐν θύραις.] Faber would have it, ἐν θήκαις, "in arcis;" for, says he, Lucian would have written it, ὑπὸ θύραις, as he

παχύτερος γενοίμην, ἢ πιμελής, ἢ ὑπέρογκος, ἐπιμελουμένους, οὔτε προσαπτομένους αὐτοῦ, οὔτε εἰς τὸ φῶς προάγοντας, ὡς μηδὲ ὀφθείην πρός τινος, ἀνοήτους ἐνόμιζον εἶναι καὶ ὑβριστάς, οὐδὲν ἀδικοῦντά με ὑπὸ τοσούτοις δεσμοῖς κατασήποντας, οὐκ εἰδότας ὡς μετὰ μικρὸν ἀπίασιν ἄλλῳ τινὶ τῶν εὐδαιμόνων με καταλιπόντες. Οὔτ' οὖν ἐκείνους, οὔτε τοὺς πάνυ προχείρους εἰς ἐμὲ τούτους ἐπαινῶ, ἀλλὰ τούς, ὅπερ ἄριστόν ἐστι, μέτρον ἐπιθήσοντας τῷ πράγματι, καὶ μήτε ἀφεξομένους τὸ παράπαν, μήτε προησομένους τὸ ὅλον. Σκόπει γάρ, ὦ Ζεῦ, (a) πρὸς τοῦ Διός, εἴ τις νόμῳ (b) γήμας γυναῖκα νέαν, καὶ καλήν, ἔπειτα μήτε φυλάττοι, μήτε ζηλοτυποῖ τὸ παράπαν, ἀφιεὶς καὶ βαδίζειν ἔνθα ἂν ἐθέλοι νύκτωρ, καὶ μεθ' ἡμέραν, καὶ ξυνεῖναι τοῖς βουλομένοις, μᾶλλον δὲ αὐτὸς (c) ἀπάγοι μοιχευθησομένην, ἀνοίγων τὰς θύρας, καὶ μαστροπεύων, καὶ πάντας ἐπ' αὐτὴν καλῶν, ἆρα ὁ τοιοῦτος ἐρᾶν δόξειεν ἄν; Οὐ σύ γε, ὦ Ζεῦ, φαίης ἄν, ἐρασθεὶς πολλάκις. Εἰ δέ τις ἔμπαλιν ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμῳ παραλαβὼν ἐπ' ἀρότῳ παίδων γνησίων, ὁ δέ, μήτε αὐτὸς προσάπτοιτο ἀκμαίας καὶ καλῆς παρθένου, μήτε ἄλλῳ προσβλέπειν ἐπιτρέποι, ἄγονον δὲ καὶ στεῖραν κατακλείσας παρθενεύοι, καὶ ταῦτα ἐρᾶν φάσκων, καὶ δῆλος ὢν ἀπὸ τῆς χρόας, καὶ τῆς σαρκὸς ἐκτετηκυίας, καὶ τῶν ὀφθαλμῶν ὑποδεδυκότων, ἔσθ' ὅπως ὁ τοιοῦτος οὐ παραπαίειν δόξειεν ἄν, δέον παιδοποιεῖσθαι, καὶ ἀπολαύειν τοῦ γάμου, καταμαραίνων εὐπρόσωπον οὕτω καὶ ἐπέραστον κόρην, καθάπερ ἱέρειαν τῇ (d) Θεσμοφόρῳ τρέφων διὰ παντὸς τοῦ βίου; Διόπερ ταῦτα καὶ αὐτὸς ἀγανακτῶ, πρὸς ἐνίων μὲν ἀτίμως λακτιζόμενος, καὶ λαφυσσόμενος, καὶ ἐξαντλούμενος· ὑπ' ἐνίων δέ, ὥσπερ (e) στιγματίας δραπέτης πεπεδημένος. ΖΕΥΣ. Τί οὖν ἀγα-

hath, in this very dialogue, said, ὑπὸ μόχλοις καὶ κλεισί.—This is very probable; for, ἐν θύραις seems to border upon nonsense.

(a) πρὸς τοῦ Διός.] The swearing by Jove, to Jupiter's own face, is very humourous.

(b) γήμας.] Pro γαμήσας, per syncopen, à γαμέω.

(c) ἀπάγοι.] Faber would have it προάγοι, because Erasmus hath, out of his book, rendered it "producat;" and because προαγωγὸς signifies, "a man who prostitutes his "wife."

(d) Θεσμοφόρῳ.] Ceres was called Θεσμόφορος, because husbandry occasioned laws about the division of lands.

(e) στιγματίας.] One who had been branded on the forehead with φφ. Such, generally, were slaves who had run

νακτεῖς, κατ' αὐτῶν; Διδόασι γὰρ ἄμφω καλὴν τὴν δίκην. Οἱ μὲν, ὥσπερ ὁ Τάνταλος, ἄποτοι, ϗ ἄγευστοι, ϗ ξηροὶ τὸ στόμα, ἐπικεχηνότες μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεὺς, ἀπὸ τῆς φάρυγγος τὴν τροφὴν ὑπὸ τῶν Ἁρπυιῶν ἀφαιρούμενοι.'—'Αλλ' ἄπιθι ἤδη, σωφρονεστέρῳ παραπολὺ τῷ Τίμωνι ἐντευξόμενος. ΠΛΟΥΤ. 'Εκεῖνος γάρ ποτε παύσεται, ὥσπερ ἐν κοφίνῳ τετρυπημένῳ, πρὶν ὅλως εἰσρυῆναί με, κατὰ σπουδὴν ἐξαντλῶν, φθάσαι βουλόμενος τὴν ἐπιῤῥοὴν, μὴ ὑπέραντλος εἰσπεσὼν ἐπικλύσω αὐτόν; Ὥστε ἐς τὸν τῶν Δαναΐδων (a) πίθον ὑδροφορήσειν μοι δοκῶ, ϗ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος, ἀλλὰ πρὶν εἰσρυῆναι σχεδὸν ἐκχυθησομένου τοῦ ἐπιῤῥέοντος, οὕτως εὐρύτερον τὸ πρὸς τὴν ἔκχυσιν κεχηνὸς τοῦ πίθου, ϗ ἀκώλυτος ἡ ἔξοδος. ΖΕΥΣ. Οὐκοῦν εἰ μὴ ἐμφράξηται τὸ κεχηνὸς τοῦτο, (b) ϗ εἰς τὸ ἅπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεῖ σοῦ,

away from their masters, and who, when taken, were thus branded. They were, by way of joke, called "lite-"rati." I conjecture the above letters stood for φῶρ φύγας, "a fugitive thief;" Faber, who mentions them, does not account for them.

(a) πίθον.] By this vessel, he means Timon.

(b) ϗ εἰς τὸ ἅπαξ ἀναπεπταμένον.] I connot see why Erasmus, who is author of the other translation, renders these words, 'perpetuamque perstillationem;" for, how can εἰς τὸ ἅπαξ signify "perpetuus?" or, ἀναπεπταμένος, pro ἀναπεπετασμένος, ab ἀναπετάζω, "expando." How, I say, can it signify "perstillatio?" The natural and most usual meaning of εἰς τὸ ἅπαξ is (as Stephanus shews) "unâ vice," as if a thing was said to be done, "by one single effort," or, at "once." And as Timon is, here, considered as letting his wealth flow through him, "all at once," and not, as it were, "drop by drop," I think εἰς τὸ ἅπαξ ἀναπεπταμένον will, consistently, signify, "simul ac semel expansum," or, "uno "instante expansum," that is, "a passage opened, all at "once;" as if Timon were a vessel, whose bottom, upon the pouring of any thing into it, dropped out intirely, in an instant, and so made this εἰς τὸ ἅπαξ ἀναπεπταμένον, or, "passage opened, all at once;" which if he will not stop up, he shall suffer. Faber judges that εἰς ἅπαξ, originally, stood before ἐμφράξηται. It certainly would, so, make very good sense: "therefore, if he will not, at once, have stopped

ῥᾳδίως εὑρήσει τὴν διφθέραν αὖθις, ϗ τὴν δίκελλαν ἐν τῇ τρυγὶ τοῦ πίθου. Ἀλλ᾽ ἄπιτε ἤδη, ϗ πλουτίζετε αὐτόν. Σὺ δὲ μέμνησο, ὦ Ἑρμῆ, ἐπανιὼν, πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐξ τῆς Αἴτνης, ὅπως τὸν κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε τεθηγμένου αὐτοῦ δεησόμεθα.

6. ἙΡΜ. Προΐωμεν, ὦ Πλοῦτε.—Τί τοῦτο; Ὑποσκάζεις; Ἐλελήθεις με, ὦ γεννάδα, οὐ τυφλὸς μόνον, ἀλλὰ ϗ χωλὸς ὤν. ΠΛΟΥΤ. Οὐκ ἀεὶ τοῦτο, ὦ Ἑρμῆ. Ἀλλ᾽ ὁπόταν μὲν ἀπίω παρά τινα (a) πεμφθεὶς ὑπὸ τοῦ Διὸς, οὐκ οἶδ᾽ ὅπως βραδύς εἰμι ϗ χωλὸς ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα, προγηράσαντος ἐνίοτε τοῦ περιμένοντος. Ὁπόταν δὲ ἀπαλλάττεσθαι δέῃ, πτηνὸν ὄψει, πολὺ τῶν ὀρνέων ὠκύτερον. Ἅμα γοῦν ἔπεσεν ἡ (b) ὕσπληγξ, κἀγὼ ἤδη

" up," &c. Or, perhaps, Jupiter would, here, extenuate Timon's former ill usage to Plutus, by saying that this passage, for wealth to flow out at, hath been, but once, thrown open by Timon; that is, that Timon hath, but once in his life-time, been guilty of prodigality, and that, having been severely punished for it, he certainly would, for the future, be frugal. The expression εἰσάπαξ is used, in this very sense of once, or for-once, by Lucian himself, in the fifteenth paragraph of this dialogue; which, though it be there one word, yet differs not, in its meaning, from εἰς τὸ ἅπαξ.

(a) πεμφθεὶς ὑπὸ τοῦ Διός.] Jove (that is, Providence) generally enriches men, by rendering their honest industry successful; and that, not all at once, but by degrees. But the supreme god of wealth is, a little below, said to send such riches as come suddenly: by which, I suppose, is meant, that the nature of wealth is such, that it, sometimes, must inrich some persons, all at once; as, when a man, at his death, must leave his wealth to somebody; or, when a hidden treasure happens to be found; or, when a fortune comes, any way, unexpectedly.

Pluto hath been reckoned the supreme god of riches, because they are found in the depths of the earth. *Steph.*

When men, suddenly, enrich themselves, by fraud and villany, and we understand Pluto as their benefactor, we may, not improperly, by Pluto, understand the real Pluto; that is, that the devil provides for them.

(b) ὕσπληγξ.] Properly, " a swineherd's whip." The cord, or rope, behind which men, or horses, stood waiting

ἀνακηρύττομαι νενικηκώς, (a) ὑπερπηδήσας τὸ στάδιον, (b) οὐδὲ ἰδόντων ἐνίοτε τῶν θεατῶν. ἙΡΜ. Οὐκ ἀληθῆ (c) ταῦτα φῄς. Ἐγὼ δὲ καὶ πολλοὺς ἂν εἰπεῖν ἔχοιμί σοι, χθὲς μὲν οὐδὲ ὀβολὸν ὥστε πρίασθαι βρόχον ἐσχηκότας, ἄφνω δὲ σήμερον πλουσίους καὶ πολυτελεῖς ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ καὶ ὄνος ὑπῆρξε πώποτε. Καὶ ὅμως πορφυροῖ, καὶ χρυσόχειρες περιέρχονται, οὐδ' αὐτοὶ πιστεύοντες οἶμαι, ὅτι μὴ (d) ὄναρ πλουτοῦσιν. ΠΛΟΥΤ. Ἑτεροῖον τοῦτ' ἐστίν, ὦ Ἑρμῆ, καὶ οὐχὶ τοῖς ἐμαυτοῦ ποσὶ βαδίζω τότε, οὐδὲ ὁ Ζεύς, ἀλλ' ὁ Πλούτων ἀποστέλλει με παρ' αὐτούς, ἅτε πλουτοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὤν· δηλοῖ γοῦν καὶ τῷ ὀνόματι. Ἐπειδὰν τοίνυν μετοικισθῆναι δέῃ με παρ' ἑτέρου πρὸς ἕτερον, ἐς (e) δέλτον ἐμβαλόντες με, καὶ κατασημηνάμενοι ἐπιμελῶς, φορηδὸν ἀράμενοι μετακομίζουσι. Καὶ ὁ μὲν (f) νεκρὸς ἐν σκοτεινῷ που τῆς οἰκίας πρόκειται, ὑπὲρ τὰ γόνατα παλαιᾷ τῇ ὀθόνῃ σκεπόμενος, περιμάχητος ταῖς γαλαῖς. Ἐμὲ δὲ οἱ ἐπελπίσαντες (g) ἐν τῇ ἀγορᾷ περιμένουσι κεχηνότες, ὥσπερ τὴν χελιδόνα προσπετομένην, τετριγότες οἱ νεοττοί. Ἐπεὶ δ' ἂν δὲ τὸ σημεῖον ἀφαιρεθῇ, καὶ τὸ λίνον ἐντμηθῇ, καὶ ἡ δέλτος ἀνοιχθῇ, καὶ ἀνακηρυχθῇ μου ὁ καινὸς δεσπότης, ἤτοι συγγενής τις, ἢ κόλαξ, ἢ

to start in a race, was called ὕσπληγξ; and the fall of this rope, which was extended before them, was the signal for them to start. See *Steph.*

(a) ὑπερπηδήσας τὸ στάδιον.] "Having made but one spring, or bound, over the whole stadium." The stadium was the Athenian race-course, and was one hundred and twenty-five paces long, but sometimes a great deal longer. See Dr. Potter. When Plutus leaves a man, he is a racer; that is, he goes off exceedingly fast.

(b) οὐδὲ ἰδόντων.] Great fortunes are often spent and melted away, we know not how.

(c) ταῦτα.] Mercury intends to say, ταῦτα ΠΑΝΤΑ: for he questions the truth of only the former part of Plutus's speech, in which, he says, he is slow, in coming to a man.

(d) ὄναρ.] The usual expression is κατ' ὄναρ. But ὄναρ is, sometimes, put absolutely, as, ἡ θεὸς ὄναρ φανεῖσα. Plut. in Pericl. *Steph.*

(e) δέλτον.] The last will of the sick man.

(f) νεκρός.] His corpse.

(g) ἐν τῇ ἀγορᾷ.] Hence, it appears, that the last wills of the Athenians were to be opened, publicly, in the forum.

καταπύγων οἰκέτης, ἐκ παιδικῶν τίμιος, ὑπεξυρημένος (a) ἔτι τὴν γνάθον, ἀντὶ ποικίλων καὶ παντοδαπῶν ἡδονῶν, ἃς ἤδη ἔξωρος ὢν ὑπηρέτησεν αὐτῷ μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβὼν, ἐκεῖνος μὲν, ὅς τις ἂν ᾖ, ποτὲ ἁρπασάμενός με, αὐτῇ δέλτῳ θέει φέρων, ἀντὶ τοῦ τέως Πυῤῥίου, ἢ Δρόμωνος, ἢ Τιβίου, Μεγακλῆς, ἢ Μεγάβυζος, ἢ Πρώταρχος μετονομασθεὶς, τοὺς μάτην κεχηνότας ἐκείνους εἰς ἀλλήλους ἀποβλέποντας καταλιπὼν, (b) ἀληθὲς ἄγοντας τὸ πένθος, οἷος αὐτοὺς ὁ θύννος ἐκ μυχοῦ τῆς σαγήνης διέφυγεν, οὐκ ὀλίγον τὸ (c) δέλεαρ καταπιών. Ὁ δὲ ἐμπεσὼν ἀθρόως ἐς ἐμὲ ἀπειρόκαλος, καὶ παχύδερμος ἄνθρωπος, ἔτι τὴν πέδην πεφρικὼς, καὶ εἰ παριὼν ἄλλος μαστίξειέ τις, ὄρθιον ἐφιστὰς τὸ οὖς, καὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνάκτορον προσκυνῶν, οὐκ ἔτι φορητός ἐστι τοῖς ἐντυγχάνουσιν, ἀλλὰ τούς τε ἐλευθέρους ὑβρίζει, καὶ τοὺς ὁμοδούλους μαστιγοῖ, ἀποπειρώμενος, εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξεστιν, ἄχρις ἂν ἢ ἐς πορνίδιόν τι ἐμπεσὼν, ἢ ἱπποτροφίας ἐπιθυμήσας, ἢ κόλαξι παραδοὺς ἑαυτὸν ὀμνύουσιν, ἢ εὐμορφότερον μὲν Νιρέως εἶναι αὐτὸν, εὐγενέστερον δὲ τοῦ Κέκροπος, ἢ Κόδρου, συνετώτερον δὲ τοῦ Ὀδυσσέως, πλουσιώτερον δὲ συνάμα Κροίσων ἑκκαίδεκα, ἐν ἀκαρεῖ τοῦ χρόνου ἄθλιος ἐκχέῃ τὰ κατ' ὀλίγον ἐκ πολλῶν ἐπιορκιῶν, καὶ ἁρπαγῶν, καὶ πανουργιῶν συνειλεγμένα.

7. ΕΡΜ. Αὐτά που σχεδὸν φῂς τὰ γιγνόμενα. Ὁπόταν δὲ οὖν αὐτόπους βαδίζῃς, πῶς οὕτω τυφλὸς ὢν εὑρίσκεις τὴν ὁδόν; Ἢ πῶς διαγινώσκεις, ἐφ' οὓς ἄν σε ὁ Ζεὺς ἀποστείλῃ, κρίνας εἶναι τοῦ πλουτεῖν ἀξίους; ΠΛΟΥΤ. Οἴει γὰρ εὑρίσκειν με οἵτινές εἰσι; ΕΡΜ. Μὰ τὸν Δία οὐ πάνυ. Οὐ γὰρ (d) Ἀριστείδην καταλιπὼν, Ἱππονίκῳ καὶ Καλλίᾳ προσῄεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων, οὐδὲ ὀβολοῦ ἀξίοις. Πλὴν ἀλλὰ τί πράττεις καταπεμφθείς. ΠΛΟΥΤ. Ἄνω καὶ κάτω πλανῶμαι περινοστῶν, ἄχρις ἂν λάθω τινὶ ἐμπεσών. Ὁ δὲ, ὅστις ἂν πρῶτός μοι περιτύχῃ, ἀπαγαγὼν ἔχει, σὲ τὸν (e) Ἑρμῆν, ἐπὶ τῷ παραλόγῳ τοῦ κέρδους, προσκυνῶν. ΕΡΜ. Οὐκοῦν ἐξηπάτηται ὁ Ζεὺς,

(a) ἔτι.] Still. That is, continuing to set himself off, though grown old.

(b) ἀληθὲς.] Their grief is now real; but, before, it was only feigned, for the death of the deceased, by whose will they expected a fortune.

(c) δέλεαρ.] This bait was the presents they sent him, to make him remember them, or leave them all he had, in his will.

(d) Ἀριστείδην.] See his story, in your dictionary.

(e) Ἑρμῆν.] He was reckoned the god of gain.

οἰόμενός σε κατὰ τὰ αὐτῷ δοκοῦντα πλουτίζειν, ὅσους ἂν οἴηταί τοῦ πλουτεῖν ἀξίους; ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὦ 'γαθὲ, ὅς γε τυφλὸν ὄντα εἰδὼς, ἔπεμπεν ἀναζητήσοντα δυσεύρετον οὕτω (a) χρῆμα, καὶ πρὸ πολλοῦ ἐκλελοιπὸς ἐκ τοῦ βίου, ὅπερ οὐδ' ὁ Λυγκεὺς ἂν ἐξεύροι ῥᾳδίως, ἀμαυρὸν οὕτω καὶ μικρὸν ὄν. Τοιγαροῦν ἅτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείστων, ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ῥᾷον ἐς τοὺς τοιούτους ἐμπίπτω περιϊὼν, καὶ σαγηνεύομαι πρὸς αὐτῶν. ΕΡΜ. Εἶτα πῶς, ἐπειδὰν καταλίπῃς αὐτοὺς, ῥᾳδίως φεύγεις, οὐκ εἰδὼς τὴν ὁδόν; ΠΛΟΥΤ. Ὀξυδερκὴς τότε πως καὶ ἀρτίπους γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

8. ΕΡΜ. Ἔτι δή μοι καὶ τοῦτο ἀπόκριναι· πῶς τυφλὸς ὤν, (εἰρήσεται γάρ) καὶ προσέτι ὠχρὸς, καὶ βαρὺς ἐκ τοῖν σκελοῖν, τοσούτους ἐραστὰς ἔχεις, ὥστε πάντας ἀποβλέπειν εἰς σὲ, καὶ τυχόντας μὲν εὐδαιμονεῖν οἴεσθαι· εἰ δὲ ἀποτύχοιεν, οὐκ ἀνέχεσθαι ζῶντας; Οἶδα γοῦν τινας οὐκ ὀλίγους αὐτῶν οὕτω σου δυσέρωτας ὄντας, ὥς τε καὶ εἰς (b) βαθυκήτεα πόντον φέροντες, ἔρριψαν αὐτοὺς, καὶ (b) πετρῶν κατ' ἠλιβάτων, ὑπερορᾶσθαι νομίζοντες ὑπὸ σοῦ, ὅτι περ οὐδὲ (c) τὴν ἀρχὴν ἑώρας αὐτούς. Πλὴν ἀλλὰ καὶ σὺ ἄν, εὖ οἶδα, ὅτι ὁμολογήσειας (εἴ τι ξυνίης σεαυτοῦ) κορυβαντιᾶν αὐτοὺς, ἐρωμένῳ τοιούτῳ ἐπιμεμηνότας. ΠΛΟΥΤ. Οἴει γὰρ τοιοῦτον, οἷός εἰμι, ὁρᾶσθαι αὐτοῖς, χωλὸν, ἢ τυφλὸν, ἢ ὅσα ἄλλα μοι πρόσεστιν; ΕΡΜ. Ἀλλὰ πῶς, ὦ Πλοῦτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσί; ΠΛΟΥΤ. Οὐ τυφλοὶ, ὦ ἄριστε· ἀλλ' ἡ ἄγνοια καὶ ἡ ἀπάτη, αἵπερ νῦν κατέχουσι τὰ πάντα, ἐπισκιάζουσιν αὐτούς. Ἔτι δὲ καὶ αὐτὸς, ὡς μὴ παντάπασιν ἄμορφος εἴην, προσωπεῖον περιθέμενος ἐρασμιώτατον, διάχρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδὺς, ἐντυγχάνω αὐτοῖς. Οἱ δὲ αὐτοπρόσωπον οἰόμενοι ὁρᾶν τὸ κάλλος, ἐρῶσι καὶ ἀπόλλυνται μὴ ἐντυγχάνοντες. Ὡς εἴ γέ τις αὐτοῖς ὅλον ἀπογυμνώσας, ἐπέδειξέ με, δῆλον ὡς κατεγίνωσκον ἂν αὑτῶν, ἀμβλυώττοντες τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνεράστων καὶ ἀμόρφων πραγμάτων. ΕΡΜ. Τί οὖν, ὅτι ἐν αὐτῷ ἤδη τῷ πλουτεῖν

(a) χρῆμα.] A good man.

(b) βαθυκήτεα πόντον—et πετρῶν κατ' ἠλιβάτων.] These are poetical expressions, taken out of the following distich of Theognis. *Faber*.

Ἣν (Πενίαν scil.) δὴ χρὴ φεύγοντα καὶ εἰς βαθυκήτεα πόντον
Ῥίπτειν, καὶ πετρῶν, Κύρνε, κατ' ἠλιβάτων.

See the same, in Plut. περὶ Στωϊκ, ἐναντ.

(c) τὴν ἀρχήν.] Put adverbially, and signifies "à principio," or, "ante omnia." *Steph.*

γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸ περιθέμενοι, ὅτι ἐξαπατῶνται; Καὶ ἢν τις ἀφαιρῆται αὐτούς, θᾶττον ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον (a) πρόοιντο. Οὐ γὰρ δὴ καὶ τότε ἀγνοεῖν εἰκὸς αὐτοὺς ὡς ἐπίχριστος ἡ εὐμορφία ἐστίν, ἔνδοθεν τὰ πάντα ὁρῶντας. ΠΛΟΥΤ. Οὐκ ὀλίγα, ὦ Ἑρμῆ, καὶ πρὸς τοῦτό μοι συναγωνίζεται. ἙΡΜ. Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδάν τις ἐντυχὼν τὸ πρῶτον ἀναπετάσας τὴν θύραν εἰσδέχεταί με, συμπαρεισέρχεται μετ' ἐμοῦ λαθὼν ὁ τῦφος, καὶ ἡ ἄνοια, καὶ ἡ μεγαλαυχία, καὶ ἡ μαλακία, καὶ ὕβρις, καὶ ἀπάτη, καὶ ἄλλα ἄττα μυρία. Ὑπὸ δὴ τούτων ἁπάντων καταληφθεὶς τὴν ψυχήν, θαυμάζει τε τὰ οὐ θαυμαστά, καὶ ὀρέγεται τῶν φευκτῶν, (b) κἀμὲ τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν (b) τέθηπε, δορυφορούμενον ὑπ' αὐτῶν· καὶ πάντα πρότερον πάθοι ἄν, ἢ ἐμὲ προέσθαι ὑπομείνειεν ἄν.

9. ἙΡΜ. Ὡς δὲ λεῖος εἶ, ὦ Πλοῦτε, καὶ ὀλισθηρός, καὶ δυσκάθεκτος, καὶ διαφευκτικός, οὐδεμίαν ἀντιλαβὴν παρεχόμενος βεβαίαν· ἀλλ' ὥσπερ ἐγχέλεις, ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύεις, οὐκ οἶδα ὅπως; Ἡ πενία ἔμπαλιν ἰξώδης τε, καὶ εὐλαβής, καὶ μυρία τὰ ἄγκιστρα ἐκπεφυκότα ἐξ ἅπαντος τοῦ σώματος ἔχουσα, ὡς πλησιάσαντας εὐθὺς ἔχεσθαι, καὶ μὴ ἔχειν ῥᾳδίως ἀπολυθῆναι.—Ἀλλὰ μεταξὺ ἤδη φλυαροῦντας ἡμᾶς πρᾶγμα οὐ μικρὸν διέλαθε. ΠΛΟΥΤ. Τὸ ποῖον; ἙΡΜ. Ὅτι τὸν θησαυρὸν οὐκ ἐπηγαγόμεθα, οὗπερ ἔδει μάλιστα. ΠΛΟΥΤ. Θάῤῥει τούτου γε ἕνεκα· ἐν τῇ γῇ αὐτὸν καταλείπων (c) ἀνέρχομαι παρ' ὑμᾶς, ἐπισκήψας ἔνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ μηδενί, ἢν μὴ ἐμοῦ ἀκούσῃ βοήσαντος. ἙΡΜ. Οὐκοῦν ἐπιβαίνωμεν ἤδη τῆς Ἀττικῆς. Καί μοι ἕπου ἐχόμενος τῆς χλαμύδος, ἄχρις ἂν πρὸς τὴν ἐσχατιὰν ἀφίκωμαι. ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἑρμῆ, χειραγωγῶν, ἐπεὶ ἤν γε ἀπολίπῃς με, (d) Ὑπερ-

(a) πρόοιντο.] The third person plural of the second aorist of the middle voice, from προΐημι, "projicio," poëticè pro πρόειντο. The second aorist, from προΐημι, is προῆν; thence is the second aorist of the middle voice, προοίμην; imperat. προοῖσο; optat. προοίμην, whose third person plural is πρόοιντο, not to be found in lexicons.

(b) κἀμὲ τέθηπε.] Translated, "et me stupet;" in which, *me* is the accusative case. So Virgil:

"Pars stupet innuptæ donum exitiale Minervæ."

In which sense *stupeo* signifies, to admire-to astonishment."

(c) ἀνέρχομαι.] The *MS.* hath αἰεὶ before ἀνέρχομαι. *Faber.*

(d) Ὑπερβόλῳ ἢ Κλέωνι.] Some scoundrels. See Aristoph. in Pace. *Faber.*

βόλῳ τάχα ἢ Κλέωνι ἐμπεσοῦμαι περινοστῶν. Ἀλλὰ τίς ὁ ψόφος οὗτός ἐστι, καθάπερ σιδήρου πρὸς λίθον; ΕΡΜ. Ὁ Τίμων οὑτοσὶ σκάπτει πλησίον, ὀρεινὸν καὶ ὑπόλιθον γήδιον.—Παπαί· καὶ ἡ Πενία πάρεστι καὶ ὁ Πόνος ἐκεῖνος καὶ ἡ Καρτερία, καὶ ἡ Σοφία, καὶ ἡ Ἀνδρεία, καὶ ὁ τοιοῦτος ὄχλος τῶν ὑπὸ τῷ Λιμῷ ταττομένων ἁπάντων, πολὺ ἀμείνους τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τί οὖν οὐκ ἀπαλλαττόμεθα, ὦ Ἑρμῆ, τὴν ταχίστην; Οὐ γὰρ ἄν τι ἡμεῖς δράσαιμεν ἀξιόλογον πρὸς ἄνδρα ὑπὸ τηλικούτου στρατοπέδου περιεσχημένον. ΕΡΜ. Ἄλλως ἔδοξε τῷ Διΐ. Μὴ ἀποδειλιῶμεν οὖν.

10. ΠΕΝΙΑ. Ποῖ τοῦτον ἀπάγεις, ὦ Ἀργειφόντα, χειραγωγῶν; ΕΡΜ. Ἐπὶ τουτονὶ τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τοῦ Διός. ΠΕΝ. Νῦν ὁ Πλοῦτος ἐπὶ Τίμωνα, ὁπότε αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τουτοισὶ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλοῦ ἄξιον ἀπέδειξα; Οὕτως ἄρα εὐκαταφρόνητος ὑμῖν ἡ Πενία δοκῶ, καὶ εὐαδίκητος, ὥσθ' ὃ μόνον κτῆμα εἶχον, ἀφαιρεῖσθέ με, ἀκριβῶς πρὸς ἀρετὴν ἐξειργασμένον, ἵν' αὖθις ὁ Πλοῦτος παραλαβὼν αὐτὸν Ὕβρει καὶ Τύφῳ ἐγχειρίσας, (ὅμοιον τῷ πάλαι) μαλθακὸν, καὶ ἀγεννῆ, καὶ ἀνόητον ἀποφήνας, ἀποδῷ πάλιν ἐμοὶ (a) ῥάκος ἤδη γεγενημένον; ΕΡΜ. Ἔδοξε ταῦτα, ὦ Πενία, τῷ Διΐ. ΠΕΝ. Ἀπέρχομαι.—Καὶ ὑμεῖς δὲ, ὦ Πόνε, καὶ Σοφία, καὶ οἱ λοιποὶ, ἀκολουθεῖτέ μοι. Οὗτος δὲ τάχα εἴσεται, οἵαν με οὖσαν ἀπολείψει, ἀγαθὴν συνεργὸν, καὶ διδάσκαλον τῶν ἀρίστων, ᾗ συνὼν, ὑγιεινὸς μὲν τὸ σῶμα, ἐῤῥωμένος δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς βίον ζῶν, καὶ (b) πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιττὰ καὶ πολλὰ ταῦτα, ὥσπερ ἐστὶν, ἀλλότρια ὑπολαμβάνων. ΕΡΜ. Ἀπέρχονται· ἡμεῖς δὲ προσίωμεν αὐτῷ.

11. Τίνες ἐστὲ, ὦ κατάρατοι; Ἢ τί βουλόμενοι δεῦρο ἥκετε, ἄνδρα ἐργάτην καὶ μισθοφόρον ἐνοχλήσοντες; Ἀλλ' οὐ χαίροντες ἄπιτε μιαροὶ πάντες ὄντες· ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων τοῖς βώλοις καὶ τοῖς λίθοις συντρίψω. ΕΡΜ. Μηδαμῶς, ὦ Τίμων, μὴ βάλῃς· οὐ γὰρ ἀνθρώπους ὄντας βαλεῖς. Ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, οὗτος δὲ ὁ Πλοῦτος. Ἔπεμψε δὲ ὁ Ζεὺς, ἐπακούσας τῶν εὐχῶν. Ὥστε ἀγαθῇ τύχῃ δέχου τὸν ὄλβον, ἀποστὰς τῶν πόνων. ΤΙΜ. Καὶ ὑμεῖς οἰμώξεσθε ἤδη, καίτοι θεοὶ ὄντες, ὥς φατε. Πάντας γὰρ

(a) ῥάκος.] A metaphor, from one who borrows a new coat, and returns it quite worn. *Faber.*

(b) πρὸς αὐτὸν ἀποβλέπων.] "Looking towards himself." That is, seeking his happiness in nothing but himself.

——Nec te quæsiveris extra. *Persius.*

ἅμα καὶ θεοὺς καὶ ἀνθρώπους μισῶ. Τουτονὶ δὲ τὸν τυφλόν, ὅστις ἂν ᾖ, καὶ ἐπιτρίψειν μοι δοκῶ τῇ δικέλλῃ. ΠΛΟΥΤ. Ἀπίωμεν, ὦ Ἑρμῆ, πρὸς τοῦ Διός, (μελαγχολᾶν γὰρ ὁ ἄνθρωπος οὐ μετρίως μοι δοκεῖ), μή τι κακὸν ἀπέλθω προσλαβών. ΕΡΜ. (a) Μηδὲν σκαιόν, ὦ Τίμων· ἀλλὰ τὸ πάνυ τοῦτο ἄγριον καὶ τραχὺ καταβαλών, προτείνας τὼ χεῖρε, λάμβανε τὴν ἀγαθὴν τύχην, καὶ πλούτει πάλιν, καὶ ἴσθι Ἀθηναίων (b) τὰ πρῶτα, καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων, μόνος αὐτὸς εὐδαιμονῶν. ΤΙΜ. Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι· ἱκανὸς ἐμοὶ πλοῦτος ἡ δίκελλα· τὰ δ' ἄλλα εὐδαιμονέστατός εἰμι, μηδενός μοι πλησιάζοντος. ΕΡΜ. Οὕτως, ὦ 'τᾶν, ἀπανθρώπως;

Τὸν δὲ φέρω Διὶ μῦθον ἀπηνέα τε, κρατερόν τε;

Καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε, τοσαῦτα ὑπ' αὐτῶν δεινὰ πεπονθότα, μισόθεον δὲ μηδαμῶς, οὕτως ἐπιμελουμένων σου τῶν Θεῶν. ΤΙΜ. Ἀλλὰ σοὶ μέν, ὦ Ἑρμῆ, καὶ τῷ Διὶ πλείστη χάρις τῆς ἐπιμελείας, τουτονὶ δὲ τὸν Πλοῦτον οὐκ ἂν λάβοιμι. ΕΡΜ. Τί δαί; ΤΙΜ. Ὅτι καὶ πάλαι μυρίων κακῶν μοι αἴτιος οὗτος κατέστη, κόλαξί τε παραδούς, καὶ ἐπιβούλους ἐπαγαγών, καὶ μῖσος ἐπεγείρας, καὶ ἡδυπαθείᾳ διαφθείρας, καὶ ἐπίφθονον ἀποφήνας, τέλος δέ, ἄφνω καταλιπὼν, οὕτως ἀπίστως, καὶ προδοτικῶς. Ἡ βελτίστη δὲ Πενία πόνοις με τοῖς ἀνδρικωτάτοις καταγυμνάσασα, καὶ (c) μετ' ἀληθείας καὶ παρρησίας προσομιλοῦσα, τά τε ἀναγκαῖα κάμνοντι παρεῖχε, καὶ (d) τῶν πολλῶν

(a) Μηδὲν σκαιόν.] "Nihil sinistrum;" that is (as we are wont to say in English), "Nothing unlucky," i. e. "rashly "violent," good Timon.

(b) τὰ πρῶτα.] "Interdum verò dicitur aliquis esse τὰ "πρῶτα, i. e. *princeps*" *Steph.*

(c) μετ' ἀληθείας καὶ παρρησίας.] "With truth and freedom." That is, like a friend, who speaks nothing but truth, and that with full freedom; and is, therefore, void of falsehood and flattery.

(d) τῶν πολλῶν ἐκείνων.] I have followed Erasmus, in rendering πολλῶν, "vulgaria;" as I have also done, in rendering πολλὰ, page 146, line 32. But Faber says, that Erasmus is mistaken: that, indeed, οἱ πολλοὶ frequently signifies "vulgus," but that the usage of the Greek tongue will not allow τὰ πολλὰ to signify "vulgaria." And he, therefore, renders πολλῶν ἐκείνων, here, "tot illa." I think he is in the right; for I could not, after much enquiry, find that πολλὰ ever signified "vulgaria."

ἐκείνων καταφρονεῖν ἐπαίδευον, ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας ἀναρτήσασαί μοι τοῦ βίου, καὶ δείξασαι ὅστις ἦν ὁ πλοῦτος ὁ ἐμός, ὃν οὔτε κόλαξ θωπεύων, οὔτε συκοφάντης φοβῶν, οὐ δῆμος παροξυνθεὶς, οὐκ ἐκκλησιαστὴς ψηφοφορήσας, οὐ τύραννος ἐπιβουλεύσας, ἀφελέσθαι δύναιτ' ἄν. Ἐρρωμένος τοιγαροῦν ὑπὸ τῶν πόνων, τουτονὶ τὸν ἀγρὸν φιλοπόνως ἐπεργαζόμενος, οὐδὲν ὁρῶν τῶν ἐν ἄστει κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ ἄλφιτα παρὰ τῆς δικέλλης. Ὥστε παλίνδρομος ἄπιθι, ὦ Ἑρμῆ, τὸν Πλοῦτον ἐπαναγαγὼν τῷ Διΐ. Ἐμοὶ δὲ τοῦτο ἱκανὸν ἦν πάντας ἀνθρώπους (a) ἡβηδὸν οἰμώζειν ποιῆσαι. ΕΡΜ. Μηδαμῶς,

(a) ἡβηδόν.] Stephanus says that ἡβηδὸν is taken in the same manner as "viritim," in Latin; that is, that it signifies καθ' ἡβῶντας (as is said κατ' ἄνδρας) "per totam pubem," or, "complectendo totam pubem," and, then, he quotes these words of Herodotus: Συβάριος γὰρ ἁλούσης Μιλήσιοι πάντες ἡβηδὸν ἀπεκείραντο τὰς κεφαλάς. Now, as, κατ' ἄνδρας signifies "viritim," or, "per singulos viros," καθ' ἡβῶντας, too, being a parallel expression, must, strictly, signify "per singulos "puberes, sive pubescentes." And, as καθ' ἡβῶντας, thus taken, is laid down as strictly explanative of ἡβηδὸν, therefore, ἡβηδὸν, too, must signify "per singulos puberes." But yet, after all, this cannot be either Herodotus's, or Lucian's meaning: for how could "all the Milesians" cut off their hair, youth by youth, as if they had all been nothing but youths? Or, how, in this place, could "all men" bewail, youth by youth, as if mankind consisted of nothing but striplings? Hence, it is evident that, though ἡβηδὸν, strictly and properly, signifies "per singulos pubescentes," yet it must, both in that place of Herodotus, and in this of Lucian, be understood in an extensive sense, as if one sort of age were put for every age, in general, and, therefore, must signify "uniuscujusque ætatis." At least, Timon could not, possibly, mean less, no more than "all the Milesians could be shorn, "youth by youth."

Stephanus, indeed, says (but without insisting much upon it) that ἡβηδὸν is taken in the same manner as the adverb πανδημεί, which signifies "universum populum complec- "tendo," or "in universum."—I know no reason why "Erasmus should render it, ab ineunte ætate."

ὦ 'γαθὲ, οὐ γὰρ πάντες εἰσὶν (a) ἐπιτήδειοι πρὸς οἰμωγὴν, ἀλλ' ἔα τὰ ὀργίλα ταῦτα, καὶ μειρακιώδη, καὶ τὸν Πλοῦτον παράλαβε (b) οὔτι ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός.

12. ΠΛΟΥΤ. Βούλει, ὦ Τίμων, δικαιολογήσομαι πρός σε, ἢ χαλεπαίνεις μοι λέγοντι; ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι, μηδὲ μετὰ προοιμίων, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες, ἀνέξομαι γάρ σε ὀλίγα λέγοντα, διὰ τὸν Ἑρμῆν τουτονί. ΠΛΟΥΤ. Ἐχρῆν μέντοι ἴσως (c) καὶ μακρὰ εἰπεῖν, οὕτω πολλὰ ὑπὸ σοῦ κατηγορηθέντα· ὅμως δὲ ὅρα, εἴ τι σε, ὡς φῄς, ἠδίκηκα, ὃς τῶν μὲν ἡδίστων ἁπάντων αἴτιός σοι κατέστην, καὶ τιμῆς, καὶ προεδρίας, καὶ στεφάνων, καὶ τῆς ἄλλης τρυφῆς· περίβλεπτος δέ τοι καὶ ἀοίδιμος δι' ἐμὲ ἦσθα, καὶ περισπούδαστος. Εἰ δέ τι χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγώ σοι· μᾶλλον δὲ αὐτὸς ἠδίκημαι τοῦτο ὑπὸ σοῦ, διότι με οὕτως ἀτίμως (d) ὑπέβαλλες ἀνδράσι καταράτοις, ἐπαινοῦσι, καὶ καταγοητεύουσι, καὶ πάντα τρόπον ἐπιβουλεύουσί μοι. Καί τό γε τελευταῖον ἔφησθα, ὡς προδέδωκά σε· τοὐναντίον δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον, ἀπελασθεὶς ὑπὸ σοῦ, καὶ ἐπὶ κεφαλὴν ἐξωσθεὶς τῆς οἰκίας. Τοιγαροῦν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν διφθέραν (e) ἡ τιμιωτάτη σοι Πενία περιτέθεικεν. Ὥστε μάρτυς ὁ Ἑρμῆς οὑτοσὶ, πῶς ἱκέτευον τὸν Δία (f) μηθ' ἥκειν παρά σε, οὕτω δυσμενῶς μοι προσενηνεγμένον. ΕΡΜ. Ἀλλὰ νῦν ὁρᾷς, ὦ Πλοῦτε, οἷος ἤδη γεγένηται; Ὥστε θαῤῥῶν ξυνδιάτριβε αὐτῷ. Καὶ σὺ μὲν σκάπτε, ὡς ἔχεις. Σὺ δὲ τὸν θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσεται γὰρ ἐμβοήσαντί σοι.

13. ΤΙΜ. Πειστέον, ὦ Ἑρμῆ, καὶ αὖθις πλουτητέον. Τί γὰρ ἂν καὶ πάθοι τις, ὁπόταν οἱ Θεοὶ βιάζοιντο; Πλὴν ὅρα γε, εἰς οἷά με πράγματα ἐμβάλλεις τὸν κακοδαίμονα, ὃς ἄχρι νῦν εὐδαιμονέστατα διάγων, χρυσὸν ἄφνω τοσοῦτον λήψομαι, (g) οὐδὲν ἀδικήσας, καὶ τοσαύτας φροντίδας ἀναδέξομαι. ΕΡΜ. Ὑπόστηθι, ὦ Τίμων, δι' ἐμὲ, καὶ εἰ

(a) ἐπιτήδειοι.] *Idonei*, or, *habiles*; by which is here meant, naturally fitted or disposed.

(b) οὔτι ἀπόβλητα.

Οὔ τοι ἀπόβλητ' ἐστὶ Θεῶν ἐρικυδέα δῶρα. *Hom.*

(c) καὶ μακρά.] Timon's word repeated.

(d) ὑπέβαλλες.] A metaphor, from prostituting young women. *Faber.*

(e) ἡ τιμιωτάτη Πενία.] The right honourable Mrs. Poverty.

(f) μηθ'.] The MS. hath it better μήκεθ'. *Faber.*

(g) οὐδὲν ἀδικήσας.] That is, having done nothing to deserve this curse, of being again inriched.

χαλεπὸν. τῦτο καὶ ὐκ οἰςόν ἐςιν, ὅπως οἱ κόλακες ἐκεῖνοι διαῤῥαγῶσιν ὑπὸ τῦ φθόνυ· ἐγὼ δὲ (a) ὑπὲρ τὴν Αἴτνην, ἐς τὸν ὐρανὸν ἀναπτήσομαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν. Σὺ δὲ αὐτῦ περίμενε· ἀναπέμψω γάρ σοι τὸν θησαυρὸν ἀπελθών· μᾶλλον δὲ παῖε. Σέ φημι, θησαυρὲ χρυσῦ, ὑπάκυσον Τίμωνι τύτῳ, καὶ παράσχες σεαυτὸν ἀνελέσθαι. Σκάπτε, ὦ Τίμων, (b) βαθείας καταφέρων, ἐγὼ δὲ ὑμῖν (c) ὑποςήσομαι.

14. ΤΙΜ. Ἄγε δὴ, ὦ δίκελλα, νῦν μοι ἐπίῤῥωσον σεαυτὴν, καὶ μὴ κάμῃς ἐκ τῦ βάθυς τὸν θησαυρὸν ἐς τὐμφανὲς προκαλυμένη.—Ὦ Ζεῦ τεράστιε, καὶ φίλοι (d) Κορύβαντες, καὶ Ἑρμῆ κερδῷε, πόθεν

(a) ὑπὲρ τὴν Αἴτνην.] He returns to Heaven, by the way of Ætna, because Jupiter had ordered him to bring up the *Cyclopes* from thence, to mend his thunderbolts. See above, paragraph five, at the end.

(b) βαθείας καταφέρων.] Erasmus has rendered βαθείας, "altiùs," I know not why; nor do I know any such adverb as βαθείας; βαθέως being the only immediate one from βαθύς. I must own, I know not what sort of a word βαθείας is; and, therefore, cannot help thinking that Lucian wrote it βαθέως.—Καταφέρων is, here, the same as κάτω θέρων, "deorsum impingens; as appears, from Stephanus's account of the verb καταθέρω.

(c) ὑποςήσομαι.] Thomas Magister (according to Stephanus) takes ὑποςήσομαι, in this place, to be the same as ὑποχωρήσω, signifying, "clam-discedam." But, I think, he should, at the same time, have shown us how the dative ὑμῖν can signify, "a vobis."—He, otherwise, interprets the verb ὑφίςαμαι, by κρυφίως ἵςαμαι, which would make tolerable sense, here, by Plutus's saying, "I will stand by you, so as to be invisible;" I say, this would be tolerable sense, did not Plutus tell Timon, in the word ἀπελθὼν, just above, that he would go off; which he could not well do, and stand privately by, at the same time, for these reasons I cannot but conclude that Lucian wrote it ὑμῶν ἀποςήσομαι, "a vobis digrediar," agreeably to ἀπελθὼν, above. And thus doth the other translation, by Erasmus, render it; so that, most probably, Erasmus found the text, ὑμῶν ἀποςήσομαι.

(d) Κορύβαντες.] These priests of Rhea were enthusiasts, who, at their solemnities, danced in armour, and, with the

χρυσίον τοῦτον; Ἦπου ὄναρ ταῦτά ἐστι; Δέδια γοῦν, μὴ ἄνθρακας εὕρω ἀνεγρόμενος. Ἀλλὰ μὴν χρυσίον ἐστὶν ἐπίσημον, ὑπέρυθρον, βαρὺ, ϗ τὴν πρόσοψιν (a) ὑπερήδιστον. Ὦ χρυσὲ, δεξίωμα κάλλιστον βροτοῖς. "(b) Αἰθόμενον γὰρ πῦρ ἅτε διαπρέπεις ϗ νύκτωρ" ϗ μεθ᾽ ἡμέραν. Ἐλθὲ, ὦ φίλτατε, ϗ ἐρασμιώτατε. Νῦν πείθομαί γε ϗ Δία ποτὲ γενέσθαι (c) χρυσόν. Τίς γὰρ οὐκ ἂν παρθένος ἀναπεπταμένοις τοῖς κόλποις ὑποδέξαιτο οὕτω καλὸν ἐραστὴν διὰ τοῦ τέγους καταῤῥέοντα; Ὦ Μίδα, ϗ Κροῖσε, ϗ τὰ ἐν Δελφοῖς ἀναθήματα, ὡς οὐδὲν ἄρα ἦτε πρὸς Τίμωνα, ϗ τὸν Τίμωνος πλοῦτον· ᾧ γε οὐδὲ βασιλεὺς ὁ Περσῶν ἴσος. Ὦ δίκελλα, ϗ φιλτάτη διφθέρα, ὑμᾶς μὲν τῷ (d) Πανὶ τούτῳ ἀναθεῖναι καλόν. Αὐτὸς δὲ ἤδη πᾶσαν πριάμενος τὴν ἐσχατιὰν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ

mixed uproar of piping, drumming, and shouting, raised a great astonishment in the minds of the spectators. *Steph.* Perhaps, then, it was usual with such persons, upon any extraordinary surprise, to cry out, ὦ Κορύβαντες; and that thence it became a common exclamation, in the mouths of such as were struck with any sudden astonishment.

(a) ὑπερήδιστον.] When Mr. Locke was reckoning up the qualities of gold, such as fusible, malleable, ductile, &c. he forgot this of ὑπερήδιστον; which omission a tolerable miser would never pardon.

(b) Αἰθόμενον, &c.] These words are taken from the first Ode of Pindar, which begins thus:

Ἄριστον μὲν ὕδωρ· ὁ δὲ
Χρυσὸς, αἰθόμενον πῦρ
Ἅτε διαπρέπει νυ-
κτὶ, μεγάνορος ἔξοχα πλούτου.

In the version thus:

Optima quidem est aqua; sed
Aurum, ardens ignis
Velut, excellit no-
ctu superbificas supra divitias.

(c) χρυσόν.] As when he courted Danaë.

(d) Πανὶ τούτῳ.] "To Pan here." It is supposed that some temple, or statue, of Pan stood near him, to which rural deity he offers up his rustic implements.

μόνῳ ἐμοὶ ἱκανὸν ἐνδιαιτᾶσθαι, τὸν αὐτὸν (a) ϗ τάφον ἀποθανόντι ἕξειν μοι δοκῶ.—Δεδόχθω δὲ ταῦτα, ϗ νενομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμιξία πρὸς ἅπαντας, ϗ ἀγνωσία, ϗ ὑπεροψία. Φίλος δὲ, ἢ ξένος, ἢ ἑταῖρος, ἢ (b) ἐλέου βωμὸς, ὕθλος πολύς· ϗ τὸ οἰκτεῖραι δακρύοντα, ἢ ἐπικουρῆσαι δεομένῳ, παρανομία, ϗ κατάλυσις τῶν ἐθῶν. Μονήρης δὲ ἡ δίαιτα, καθάπερ τοῖς λύκοις, ϗ φίλος εἷς Τίμων· οἱ δὲ ἄλλοι πάντες, ἐχθροὶ, ϗ ἐπίβουλοι, ϗ τὸ προσομιλῆσαί τινι αὐτῶν μίασμα. Καὶ εἴ τινα ἴδω μόνον, ἀποφρὰς ἡ ἡμέρα. Καὶ ὅλως ἀνδριάντων λιθίνων, ἢ χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν, ϗ (c) μήτε κήρυκα δεχώμεθα παρ' αὐτῶν, μήτε σπονδὰς σπενδώμεθα, (d) ἡ ἐρημία δὲ ὅρος ἔστω πρὸς αὐτούς. Φυλέται δὲ, ϗ φράτορες, ϗ δημόται, ϗ ἡ πατρὶς αὐτὴ, ψυχρὰ, ϗ ἀνωφελῆ ὀνόματα, ϗ ἀνοήτων ἀνδρῶν φιλοτιμήματα. Πλουτείτω δὲ Τίμων μόνος, ϗ ὑπεροράτω ἁπάντων, ϗ τρυφάτω μόνος καθ' ἑαυτὸν, κολακείας ϗ ἐπαίνων φορτικῶν ἀπηλλαγμένος. Καὶ θεοῖς θυέτω, ϗ (e) εὐωχείτω, μόνος ἑαυτῷ γείτων ϗ ὅμορος, ἐκσείων (f) τῶν ἄλλων. Καὶ ἅπαξ ἑαυτὸν δεξιώσασθαι δεδόχθω, ἢν δέῃ ἀποθανεῖν, ἢ αὐτῷ (g) στέφανον

(a) ϗ τάφον.] "As a sepulchre also;" that is, "as well as "he, before, had it for a house."

(b) ἐλέου βωμὸς.] Altars, among the heathen, were places of protection to such as fled to them.

——*Hæc Ara tuebitur omnes.* Virg.

(c) μήτε κήρυκα, &c.] The meaning is, that he will remain in a constant state of war, with mankind: for peace was usually made, among the Grecians, by sending the κήρυκες, or heralds, to propose it, and by making libations to the Gods, that they might ratify it. See *Il.* iii.

(d) ἡ ἐρημία.] He would have a whole desert between him and mankind; so that the bounds should not be any thing so thin as a wall, an hedge, or the like.

(e) εὐωχείτω.] Lege εὐωχείσθω. Nam εὐωχέω significat "aliquem convivio accipere," εὐωχεῖσθαι autem, "epulari." Error turpissimus. *Faber.*

(f) τῶν ἄλλων.] I cannot account for this genitive case. Faber is also at a loss about it, but conjectures that ἐκσείων τῶν ἄλλων should be ἑκὰς ὢν τῶν ἄλλων; which may be true.

(g) στέφανον ἐπενεγκεῖν.] Among the Grecians, crowns of laurel, palm, parsley, and, upon some occasions, of gold, were the rewards of such as conquered at the games, or served their country, in peace, or war. *Potter.*

ἐπωνυχῶν ϗ ὄνομα μὲν ἔστω ὁ ΜΙΣΑ'ΝΘΡΩΠΟΣ ἥδιστον. Τοῦ τρόπου δὲ γνωρίσματα, δυσκολία, ϗ τραχύτης, ϗ σκαιότης, ϗ ὀργὴ, ϗ ἀπανθρωπία. Εἰ δέ τινα ἴδοιμι ἐν πυρὶ διαφθειρόμενον, ϗ σβεννύναι ἱκετεύοντα, πίττῃ ϗ ἐλαίῳ κατασβεννύναι. Καὶ ἤν τινα τοῦ χειμῶνος ὁ ποταμὸς παραφέρῃ, ὁ δὲ, τὰς χεῖρας ὀρέγων, ἀντιλαβέσθαι δέηται, ὠθεῖν ϗ τοῦτον ἐπὶ κεφαλὴν (a) πίπτοντα, ὡς μηδὲ ἀνακύψαι δυνηθείη· οὕτω γὰρ ἂν τὴν ἴσην ἀπολάβοιεν.—(b) Εἰσηγή-

Perhaps, then, Timon here intimates, that he will execute some signal actions, which shall deserve a crown, but, that he will present himself with one.

Or, as he here talks of his death, he, perhaps, more probably, means that crown which was wont to be offered to the deceased, and with which their στῆλαι, or sepulchral pillars, were hung; as we learn from the dialogue of Charon, where it is said, ϗ στεφάνοις τοὺς λίθους.

If this be, as I am strongly persuaded it is, the sense here, observe how Timon will do impossibilities, out of spite to mankind. He will crown his own sepulchre, after he is dead, rather than have it done by any human creature.

The following was Timon's epitaph, written by himself:

Ἐνθάδ' ἀποῤῥήξας, ψυχὴν βαρυδαίμονα κεῖμαι.

Τοὔνομα δ' οὐ πεύσεσθε, κακοὶ δὲ κακῶς ἀπόλοισθε. *Faber.*

(a) πίπτοντα.] Faber has it, βαπτίζοντα. I think he justly finds fault with πίπτοντα, because the man in the water cannot well be said "to fall." But, is not βαπτίζοντα applied to the same man (as he has it) still worse, being an active participle? For, surely the man cannot be supposed "to sink himself" into the water. It might, however, make sense, if referred to με, which is understood, before ὠθεῖν; so that Timon might be the person understood to be βαπτίζοντα, "sinking the other," into the water.

(b) Εἰσηγήσατο.] This verb, strictly, signifies, "proposuit," or, "autor introduxit:" but I have rendered it, "rogavit," in the translation, because that was the Roman expression for proposing a law to be passed. The Romans termed the proposing a law to the people, "rogare," because he who proposed it to them, did it, by asking these questions, "Velitísne, or, Jubeatísne, Quirites?"

σατο τὸν νόμον Τίμων (a) Ἐχεκρατίδου Κολυττεύς.—(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶεν. Ταῦτα ἡμῖν δεδόχθω, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς.

15. Πλὴν ἀλλὰ περὶ πολλοῦ ἂν ἐποιησάμην ἅπασι γνώριμά πως ταῦτα γενέσθαι, διότι ὑπερπλουτῶ, ἀγχόνη γὰρ ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς.—Καίτοι τί τοῦτο; Φεῦ τοῦ τάχους· πανταχόθεν συνθέουσι, κεκονιμένοι καὶ πνευστιῶντες, οὐκ οἶδα, ὅθεν ὀσφραινόμενοι τοῦ χρυσίου. Πότερον οὖν ἐπὶ τὸν πάγον τοῦτον ἀναβὰς ἀπελαύνω αὐτοὺς τοῖς λίθοις, (c) ἐξ ὑπερδεξίων ἀκροβολιζόμενος, ἢ τόγε τοσοῦτον παρανομήσομεν, εἰσάπαξ αὐτοῖς ὁμιλήσαντες, ὡς πλέον ἀνιῷντο περιορώμενοι; Τοῦτο οἶμαι καὶ ἄμεινον· ὥστε δεχώμεθα ἤδη αὐτούς, ὑποστάντες. Φέρε, ἴδω, τίς ὁ πρῶτος αὐτῶν οὗτός ἐστι; Γναθωνίδης ὁ κόλαξ, ὁ πρώην (d) ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πίθους ὅλους παρ' ἐμοὶ πολλάκις ἐμημεκώς. Ἀλλ' εὖγε ἐποίησεν ἀφικόμενος· οἰμώξεται γὰρ πρὸ τῶν ἄλλων. ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὡς οὐκ ἀμελήσουσι Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ Θεοί; Χαῖρε Τίμων εὐμορφότατε, καὶ ἥδιστε, καὶ συμποτικώτατε. ΤΙΜ. Νὴ καὶ σύ γε, ὦ Γναθωνίδη, γυπῶν ἁπάντων βορώτατε, καὶ ἀνθρώπων ἐπιτριπτότατε. ΓΝΑΘ. Ἀεὶ φιλοσκώμμων σύ γε. Ἀλλὰ ποῦ τὸ συμπόσιον; Ὡς καινόν τί σοι ᾆσμα τῶν (e) νεοδιδάκτων διθυράμβων ἥκω

(a) Ἐχεκρατίδου.] "Ἐχεκρατίδης lege Ἐχεκρατίδου. *Faber.*" So it is, above, where Mercury first mentions Timon to Jupiter, and below, where Demeas reads the decree.

(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ.] "Decretum concionis confirmavit." *Steph.*

(c) ἐξ ὑπερδεξίων.] Ὑπερδέξιος (τόπος being understood) signifies a "place, where one stands so much higher than "another, that he may lift his right-hand over him, so as "to give him the heavier blow." And ὑπερδέξια, ων, neut. plur. (χώρια being understood) signifies "places of such advantage, as that persons may, from them, lift their right-hands over those below them." See *Steph.*

(d) ἔρανον.] Ἔρανος, from ἐράω, *amo*, properly signifies "an "entertainment, where every one contributes his part of "the expense, or his club." And, hence, it hath been used to signify "a contribution, or part of a contribution, to relieve a person in want." See *Steph.*

(e) νεοδιδάκτων διθυράμβων.] "*Dithyrambics*" (which were songs in praise of Bacchus) "lately taught," that is, lately

κομίζων. ΤΙΜ. Καὶ μὴν ἐλεγεῖά γε ᾄσῃ μάλα περιπαθῶς (a) ὑπὸ ταύτῃ τῇ δικέλλῃ. ΓΝΑΘ. Τί τοῦτο; Παίεις, ὦ Τίμων; Μαρτύρομαι, ὦ Ἡράκλεις· ἰοὺ, ἰού· προκαλοῦμαί σε τραύματος εἰς Ἄρειον πάγον. ΤΙΜ. Καὶ μὴν ἄν γε μικρὸν ἐπιβραδύνῃς, φόνου τάχα προκεκλήσῃ με. ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σύ γε πάντως τὸ τραῦμα ἴασαι, μικρὸν ἐπιπάσας τοῦ χρυσίου· δεινῶς γὰρ ἰσχαιμόν ἐστι τὸ φάρμακον. ΤΙΜ. Ἔτι μένεις; ΓΝΑΘ. Ἄπειμι· σὺ δὲ οὐ χαιρήσεις, οὕτω σκαιὸς ἐκ χρηστοῦ γενόμενος.

16. Τίς οὗτός ἐστιν ὁ προσιὼν, ὁ ἀναφαλαντίας; Φιλιάδης κολάκων ἁπάντων ὁ (b) βδελυρώτατος. Οὗτος δὲ παρ᾽ ἐμοῦ ἀγρὸν ὅλον λαβὼν, καὶ τῇ θυγατρὶ (c) προῖκα δύο τάλαντα μισθὸν, τοῦ ἐπαίνου, ὁπότε ᾄσαντά με, πάντων σιωπώντων, μόνος ὑπερεπῄνεσεν, ἐπομοσάμενος ᾠδικώτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσοῦντα πρώην εἶδέ με, καὶ προσῆλθον ἐπικουρίας δεόμενος, πληγάς ὁ γενναῖος προσενέτεινε. ΦΙΛ. Ὢ τῆς ἀναισχυντίας. Νῦν Τίμωνα γνωρίζετε; Νῦν Γναθωνίδης φίλος καὶ συμπότης; Τοιγαροῦν δίκαια πέπονθεν οὕτως ἀχάριστος ὤν. Ἡμεῖς δὲ οἱ πάλαι ξυνήθεις, καὶ ξυνέφηβοι, καὶ δημόται, ὅμως

" published." The authors of plays, or songs, among the Grecians were called διδάσκαλοι, as, κωμῳδοδιδάσκαλοι, τραγῳδοδιδάσκαλοι, διθυραμβοδιδάσκαλοι. Horace uses the same manner of expression:

Vel qui Prætextas, vel qui docuere *Togatas*.

The reason of the expression is, that the authors taught the actors, or singers, how to speak or sing their performances.

(a) ὑπὸ δικέλλῃ.] Quod Latinè dicitur, "canare, vel saltare, " ad tibiam, ad citharam," id Græcè est, ᾄδειν, vel ὀρχεῖσθαι, ὑπὸ τοῖς αὐλοῖς, ὑπὸ τῇ κιθάρᾳ. Ita ridiculè, qui vertunt, " ab hoc doctus ligone." *Faber*.

This sense, from this consideration, seems just, and further deserves acceptance, on account of the humour it expresses.

(b) βδελυρώτατος.] Βδελυρὸς (à βδέω, " flatum ventris " emitto") *impurus*, or *spurcus*; " a dirty fellow, who does " not matter doing the filthiest things, before people's fa- " ces." And, hence, the word hath signified, " quite im- " pudent," or " brazen." *Steph*.

(c) προῖκα.] The accusative case singular of προὶξ—ικος, " dos à patre data filiæ." *Steph*.

μετριάζομεν, ὡς μὴ ἐπιτηδὰν δοκῶμεν. Χαῖρε, ὦ δέσποτα· καὶ ὅπως τοὺς μιαροὺς τούτους κόλακας φυλάξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων οὐδὲν διαφέροντας. Οὐκ ἔτι πιστευτέα τῶν νῦν οὐδενί. Πάντες ἀχάριστοι καὶ πονηροί. Ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς ἔχοις πρὸς τὰ κατεπείγοντα χρῆσθαι, καθ' ὁδὸν ἤδη πλησίον ἤκουσα ὡς πλουτοίης ὑπερμεγέθη τινὰ πλοῦτον. Ἥκω τοιγαροῦν ταῦτά σε νουθετήσων· καίτοι σύ γε οὕτω σοφὸς ὢν, οὐδὲν ἴσως δεήσῃ τῶν παρ' ἐμοῦ λόγων, ὃς καὶ τῷ Νέστορι τὸ δέον παραινέσειας ἄν. TIM. Ἔσται ταῦτα, ὦ Φιλιάδη. Πλὴν ἀλλὰ πρόσιθι, ὡς καὶ σὲ φιλοφρονήσωμαι τῇ δικέλλῃ. ΘΙΑ. Ἄνθρωποι, κατέαγα τοῦ κρανίου ὑπὸ τοῦ ἀχαρίστου, διότι τὰ συμφέροντα ἐνουθέτουν αὐτόν.

17. TIM. Ἰδοὺ, τρίτος οὗτος ὁ ῥήτωρ Δημέας προσέρχεται, Ψήφισμα ἔχων ἐν τῇ δεξιᾷ, καὶ συγγενὴς ἡμέτερος εἶναι λέγων. Οὗτος ἑκκαίδεκα παρ' ἐμοῦ τάλαντα μιᾶς ἡμέρας ἐκτίσας τῇ πόλει, (καταδεδίκαστο γὰρ, καὶ ἐδέδετο, οὐκ ἀποδιδοὺς,) κἀγὼ ἐλεήσας ἐλυσάμην αὐτόν· ἐπειδὴ πρώην ἔλαχε τῇ (a) Ἐρεχθηΐδι φυλῇ διανέμειν τὸ (b) θεωρικὸν, κἀγὼ προσῆλθον αἰτῶν τὸ γιγνόμενον, οὐκ ἔφη γνωρίζειν πολίτην ὄντα με. ΔΗΜ. Χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελος τοῦ γένους, τὸ ἔρεισμα τῶν Ἀθηναίων, τὸ πρόβλημα τῆς Ἑλλάδος. Καὶ μὴν πάλαι σε ὁ δῆμος ξυνειλεγμένος, καὶ αἱ (c) βουλαὶ ἀμφότεραι περιμένουσι.

(a) Ἐρεχθηΐδι.] Lege Αἰγηΐδι. Quippe Κόλυττος erat δῆμος φυλῆς Αἰγηΐδος, teste Harpocratione. *Faber.*

(b) θεωρικόν.] Θεωρικὸν (χρῆμα being understood) signified, "Money paid out of the treasury, for the admission of the "poorer citizens into the theatre." Hence it was used to signify, "Money granted out of the treasury, for the relief "of the poor." See *Potter* and *Steph.*

(c) βουλαὶ ἀμφότεραι.] That is, not only the βουλὴ, or senate of five-hundred, of which I have spoken, in the notes upon Θεῶν Ἐκκλησία, but also the court of Areopagus, which, for its great dignity, as Dr. Potter shews, was styled ἡ ἄνω βουλὴ, the upper senate or court.

This court, held upon the hill of Mars, at Athens, and thence called Areopagus, consisted of fifty judges, was the supreme court of justice, and decided all law disputes, whether concerning property, or injuries done to men in their persons or reputations, or blasphemy against the gods. So wise and upright were the judges of this tribunal, that it hath been asserted by Demosthenes, that they had not, from

Πρότερον δὲ ἄκουσον τὸ Ψήφισμα, ὃ ὑπὲρ σοῦ γέγραφα. "ἘΠΕΙΔΗ" "Τίμων ὁ Ἐχεκρατίδου Κολυττεύς, ἀνὴρ οὐ μόνον καλὸς κἀγαθός, "ἀλλὰ καὶ σοφός, ὡς οὐκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον "διατελεῖ τὰ ἄριστα πράττων τῇ πόλει· νενίκηκε δὲ πὺξ, καὶ πάλην, "καὶ δρόμον ἐν Ὀλυμπίᾳ μιᾶς ἡμέρας, καὶ (a) τελείῳ ἅρματι, καὶ "συνωρίδι πωλικῇ."—TIM. Ἀλλ' οὐδὲ ἐθεώρησα ἐγὼ πώποτε εἰς Ὀλυμπίαν. ΔΗΜ. Τί οὖν; Θεωρήσεις ὕστερον. Τὰ τοιαῦτα δὲ

the time of their institution, down to his days, made one unjust decree. *Potter.*

(a) τελείῳ ἅρματι.] Stephanus shews that the Greeks distinguished their horses into the ἄβολοι and the τέλειοι. The ἄβολοι were such as had not, as yet, cast their teeth, in which were the marks of their age: the τέλειοι, such as had cast those teeth, and being, therefore, reckoned to have arrived at their full strength and vigour, were called τέλειοι.

Now ἅρμα, from ἄρω, "apto," originally and properly, signifies, not "a chariot," but "a-set-of-horses-joined in "a draught;" which is evident from Stephanus's quotation upon this word. First, from Xenoph. Pæd. η'. ἅρμα λευκὸν χρυσόζυγον, "a set of white horses with golden har-"nesses;" and, again, from Herodian, "ἅρμα ἑξάπωλον, "a "set of six young horses." Besides that, Eustathius, upon Homer's Odyss. xvii, puts it out of all dispute, that ἅρμα properly signifies, "a set of draught-horses."

From these considerations, I think it evident that the word ἅρματι, here, having τελείῳ an epithet, as I have shewn, of full grown horses, joined to it, must signify, "a set-of "horses;" and that τελείῳ ἅρματι must signify "a set-of-"full-grown-horses." And this, I think, is further evident from the opposition of the following words, συνωρίδι πωλικῇ ("a pair of πῶλοι, or young horses") to τελείῳ ἅρματι, "a set of full-grown horses," I have rendered ἅρματι by "currus," knowing no word, in the Latin tongue, that signifies, "a set of draught horses," as ἅρμα does in the Greek. Faber quotes only the Scholiast of Pindar upon this passage, in these words: Φασὶ δέ τινες, ὅτι δώδεκα δρόμους ἀνύει τὸ τέλειον ἅρμα, τὸ δὲ πωλικὸν ὀκτώ. The former might have run twelve heats, and the latter eight; but this gives us no light into the nature of the τέλειον, or th[redacted]κὸν ἅρμα.

πολλὰ προσκεῖσθαι ἄμεινον.—" Καὶ ἠρίστευσε δὲ ὑπὲρ τῆς πόλεως "πέρυσι (a) πρὸς Ἀχαρνέας, καὶ κατέκοψε (b) Πελοποννησίων "(c) δύο μοίρας." TIM. Πῶς; Διὰ γὰρ τὸ μὴ ἔχειν ὅπλα, οὐδὲ προεγράφην ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σαυτοῦ λέγεις· ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονοῦντες.—" Ἔτι δὲ, καὶ "ψηφίσματα γράφων, καὶ συμβουλεύων, καὶ στρατηγῶν, οὐ μικρὰ "ὠφέλησε τὴν πόλιν. Ἐπεὶ τούτοις ἅπασι, ΔΈΔΟΚΤΑΙ τῇ "βουλῇ, καὶ τῷ δήμῳ, καὶ τῇ Ἡλιαίᾳ (d) κατὰ φυλὰς, καὶ τοῖς δήμοις

(a) πρὸς Ἀχαρνέας.] We must not, here, take πρὸς for "contra," but "apud." For Ἀχάρνη was a δῆμος, or district of Attica. Therefore, Timon, being an Athenian, must not be supposed to fight against his own countrymen, but against their common enemy, the Peloponnesians, who are supposed to have met him, in that district of Attica, and whom he, therefore, fought, πρὸς, "apud," "among," the Acharnansians.

(b) Πελοποννησίων.] Timon lived in the time of that memorable war, between the Athenians and Spartans, called the Peloponnesian.

(c) δύο μοίρας.] Mille armatos. Nam τὴν μοῖραν ἀναπληροῦσιν ἄνδρες πεντακόσιοι. *Faber.*

(d) κατὰ φυλάς.] The Eliæa was a court of justice at Athens, the next in dignity to that of Areopagus, and said to be so called from ἥλιος, *sol,* because it sat under the sun, or in the open air. The number of judges belonging to it were, as Dr. Potter sets forth, sometimes, only fifty, but generally two, or five, hundred.

Now, why this decree should be said to be agreed to by the judges of this court, κατὰ φυλὰς, "by their tribes," is what I cannot well account for; because I know no tribes of Athens, but the ten tribes, into which the people of the city, and those of all Attica, had been divided. Perhaps, as this court of Eliæa often consisted of five hundred judges, it was like the βουλὴ, or senate of Athens, made up of men chosen out of all the tribes, from each an equal number; so that, in this view, the whole court might have confirmed any decree, κατὰ φυλὰς, by their tribes. Or, perhaps, the text, originally, was, not κατὰ φυλὰς, but καὶ ταῖς φυλαῖς, which seems to hang well together with the other parts of the sentence,

"ἰδίᾳ, καὶ κοινῇ πᾶσι, χρυσοῦν ἀναστῆσαι τὸν Τίμωνα παρὰ τὴν "Ἀθηνᾶν ἐν τῇ ἀκροπόλει, (a) κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ "ἀκτῖνας ἐπὶ τῇ κεφαλῇ, καὶ στεφανῶσαι αὐτὸν χρυσοῖς στεφάνοις "ἑπτὰ, καὶ ἀνακηρυχθῆναι τοὺς στεφάνους σήμερον (b) Διονυσίοις τρα-

and to be agreeable to reason ; as it, also, was easy to be mis-transcribed to κατὰ φυλὰς. And I am the more of this opinion, because, as Dr Potter shews, the δῆμοι, mentioned immediately after, were subdivisions of the φυλαὶ, being in number, one hundred and seventy-four smaller districts of the country of Attica : for, to gain a certain universal assent of the whole state, it was necessary to take the votes of every particular body of the people: such as, first, of the supreme part of the constitution, or the βουλὴ: then, of the δῆμος, that is, of the principal δῆμος, that of Athens, the capital: then, of the court of Eliæa, by its tribes: then, of all the δῆμοι, or smaller corporations of Attica, one by one: and lastly, of all their bodies, in common.

(a) κεραυνὸν, &c.] In order to make a Jupiter of him.

(b) Διονυσίοις τραγῳδοῖς.] Τραγῳδὸς signifies either the writer of a tragedy, or the player who acts it upon the stage: but that, in either sense, τραγῳδὸς, the person, should be put for τραγῳδία, the play, or entertainment, seems, to me, an extraordinary hypallage. Yet, Horace hath used the like expression, where he says,

————————Nam sic

Et Laberi mimos ut pulchra poëmata mirer.

The Athenians were restrained, by law, from presenting crowns to men of signal merit, either in the theatre, or at public games ; because these places were, generally, frequented by great numbers of men from other cities, and it was thought impolitic to recommend any great Athenian to the notice or esteem of any other people. Wherefore, such persons as deserved this honour were to receive it either in the βουλὴ, or senate ; or in the assembly of the people ; or in the tribe, or δῆμος, to which they belonged. *Potter.*

Yet, we find, that Demosthenes's famous crown was proclaimed in the theatre. But this, no doubt, was an innovation, and an extraordinary compliment to so great a defender of the state ; and it was afterwards objected to him,

Q

" γραφοῖς καινοῖς· (ἄχθηναι γὰρ δι' αὐτὸν δεῖ σήμερον τὰ Διονύσια.) " Εἶπε τὴν γνώμην Δημέας ὁ ῥήτωρ συγγενὴς αὐτοῦ, ἀγχιστεὺς, ϗ " μαθητὴς αὐτοῦ ὤν. Καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων, ϗ τἄλλα " πάντα ὁπόσα ἂν ἐθέλοι."—Τουτὶ μὲν οὖν σοι τὸ Ψήφισμα.—Ἐγὼ δέ (a) σοι ϗ τὸν υἱὸν ἐβουλόμην ἀγαγεῖν παρά σε; Ὃν ἐπὶ τῷ σῷ ὀνόματι Τίμωνα ὠνόμακα. TIM. Πῶς, ὦ Δημέα, ὃς οὐδὲ γεγάμηκας, ὅσα γε ϗ ἡμᾶς εἰδέναι; ΔΗΜ. Ἀλλὰ γαμῶ, ἢν διδῷ Θεὸς, ἐς νέωτα· ϗ παιδοποιήσομαι, ϗ τὸ γεννηθησόμενον, ἄῤῥεν γὰρ ἔσται, Τίμωνα ἤδη καλῶ. TIM. Οὐκ οἶδα, εἰ γαμήσεις ἔτι, ὦ οὗτος, τηλικαύτην παρ' ἐμοῦ πληγὴν λαμβάνων. ΔΗΜ. Οἴμοι. Τί τοῦτο; (b) Τυραννίδι Τίμων ἐπιχειρεῖς, ϗ τύπτεις τοὺς ἐλευθέρους, οὐ καθαρῶς ἐλεύθερος, οὐδ' (c) ἀστὸς ὤν; Ἀλλὰ δώσεις ἐν τάχει τὴν δίκην, τά τε ἄλλα, ϗ ὅτι τὴν ἀκρόπολιν ἐνέπρησας. TIM. Ἀλλ' οὐκ ἐμπέπρησται, ὦ μιαρὲ, ἡ ἀκρόπολις· ὥστε δῆλος εἶ συκοφαντῶν. ΔΗΜ. Ἀλλὰ ϗ πλουτεῖς, τὸν (d) ὀπισθόδομον διορύξας. TIM. Οὐ διώρυκται οὐδὲ

as a very great crime. Whence it is most probable that Demeas, here intends to puff up and flatter Timon, by conferring on him a singular and unprecedented honour.

(a) σοι.] Faber thinks σοι, here, impertinent, because of παρά σε.

(b) Τυραννίδι.] Τυραννὶς signifies kingly or arbitrary power. Now, as the supreme power was lodged in the people of Athens, it was high treason, and the most flagrant crime, in any one man, to attempt making himself absolute in the state; and the Athenians could never forget what they suffered under the usurpation of Pisistratus, and his son Hippias.

(c) ἀστὸς.] The city of Athens was, peculiarly, called ἄστυ, and the citizens thereof ἀστοί. *Stephanus*, from *Eustathius*, p. 3491 and 1383.

(d) ὀπισθόδομον.] At the back of Minerva's temple stood the public treasury, called, from its situation, ὀπισθόδομος; wherein, beside other public money, a thousand talents were laid up in store, against any great exigency. If any man expended them, upon a trivial account, he was put to death. *Potter*.

Demeas will charge Timon with none but the most capital offences.—ϗ before πλουτεῖς, in the preceding line, signifies "also;" that is, "You are, also, grown rich, &c. beside having burned the citadel."

ἔτος· ἄστε ἀπίθανά σου ϗ ταῦτα. ΔΗΜ. Διορυχθήσεται μὲν ὕστερον· ἤδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις. ΤΙΜ. Οὐκοῦν ϗ ἄλλην λάμβανε. ΔΗΜ. Οἴμοι τὸ μετάφρενον. ΤΙΜ. Μὴ (a) κέκραχθι· κατοίσω γάρ σοι ϗ τρίτην· ἐπεὶ ϗ γελοῖα πάμπαν πάθοιμι, δύο μὲν Λακεδαιμονίων μοίρας κατακόψας ἄνοπλος, ἓν δὲ μιαρὸν ἀνθρώπιον μὴ ἐπιτρίψας. Μάτην γὰρ ἂν εἴην ϗ νενικηκὼς Ὀλύμπια πὺξ, ϗ πάλην.

18. Ἀλλὰ τί τοῦτο; Οὐ Θρασυκλῆς ὁ φιλόσοφος οὗτός ἐστιν; Οὐ μὲν οὖν ἄλλος. Ἐκπετάσας γοῦν τὸν πώγωνα, ϗ τὰς ὀφρῦς ἀνατείνας, ϗ βρενθυόμενός τι πρὸς αὐτὸν ἔρχεται, (b) τιτανῶδες βλέπων, ἀνασεσοβημένος τὴν ἐπὶ τῷ μετώπῳ κόμην, (c) Αὐτοβορέας τις, ἢ Τρίτων, οἵους ὁ Ζεύξις ἔγραφεν. Οὗτος ὁ τὸ (d) σχῆμα εὐσταλὴς,

(a) κέκραχθι.] Pro κέκραχε, the third person singular of the perfect tense active, from κράζω.

(b) τιτανῶδες.] "Like a Titan." The Titans were giants, sons to Titan, the elder brother of Saturn. Titan and Saturn were the sons of Cœlus and Vesta. Titan gave up his birthright of the kingdom of Heaven to Saturn, on condition he would not breed up any male-children; but when he found out that Jupiter, Neptune and Pluto had been, privately, reared by Ops, Saturn's wife, he dethroned and confined Saturn. When Jupiter was grown up, he made war upon his uncle, Titan, and his sons, called τιτάνες, recovered the kingdom, and released his father, Saturn. *Steph.*

(c) Αὐτοβορέας τις.] Timon compares Thrasycles to Boreas, or Triton, because he came puffing and blowing, so as to make a face like that of the god Boreas, when he blows, or that of Triton, sounding his trumpet. But, as I have never, elsewhere, met with the wind Βορέας called Αὐτοβορέας, nor could, upon much enquiry, find it so called, I conjecture that, here, Αὐτοβορέας is the name of some celebrated picture of the god of that wind, which the great Zeuxis had drawn, and which, on account of the excellence of the performance, was called, not Βορέας, "a *Boreas*," but Αὐτοβορέας, "a very "*Boreas*," or, "*Boreas* himself." And the tendency of the words, οἵους ἔγραφεν ὁ Ζεῦξις, seems to favour this opinion.

(d) σχῆμα εὐσταλής.] Not that he was so now, being much ruffled; but because he usually appeared so, in his philosophical character and dress.

καὶ κόσμιος τὸ βάδισμα, σωφρονικὸς τὴν ἀναβολὴν, ἕωθεν μυρία ὅσα περὶ ἀρετῆς διεξιὼν, καὶ τῶν ἡδονῇ χαιρόντων κατηγορῶν, καὶ τὸ ὀλιγαρκὲς ἐπαινῶν, ἐπειδὴ λουσάμενος ἀφίκοιτο ἐπὶ τὸ δεῖπνον, καὶ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ (τῷ ζωροτέρῳ δὲ χαίρει μάλιστα) καθάπερ τὸ Λήθης ὕδωρ ἐκπιὼν, ἐναντιώτατα ἐπιδείκνυται τοῖς ἑωθινοῖς ἐκείνοις λόγοις, προαρπάζων ὥσπερ Ἰκτῖνος τὰ ὄψα, καὶ τὸν πλησίον παραγκωνιζόμενος, (a) καρύκης τὸ γένειον ἀνάπλεως, κυνηδὸν ἐμφορούμενος, ἐπικεκυφὼς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὑρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχανῷ ἀποσμήχων, ὡς μηδὲ ὀλίγον τοῦ (b) μυττωτοῦ καταλίποι· μεμψίμοιρος ἀεὶ ὡς τὸν πλακοῦντα ὅλον, ἢ τὸν σῦν μόνος τῶν ἄλλων λάβοι· ὅτι περ (c) λιχνείας καὶ ἀπληστίας (d) ὄφελος, μέθυσος, καὶ πάροινος, οὐκ ἄχρις ᾠδῆς καὶ ὀρχηστύος μόνον, ἀλλὰ καὶ λοιδορίας καὶ ὀργῆς προσέτι, καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα περὶ σωφροσύνης, καὶ κοσμιότητος, καὶ ταῦτά φησιν, ἤδη ὑπὸ τοῦ ἀκράτου πονηρῶς ἔχων, καὶ ὑποτραυλίζων γελοίως· εἶτα ἔμετος ἐπὶ τούτοις, καὶ τὸ τελευταῖον, ἀράμενοί τινες ἐκφέρουσιν αὐτὸν ἐκ τοῦ συμποσίου τῆς αὐλητρίδος ἀμφοτέραις ἐπειλημμένον. Πλὴν ἀλλὰ καὶ νήφων, οὐδενὶ τῶν πρωτείων παραχωρήσειεν ἂν ψεύσματος ἕνεκα, ἢ θρασύτητος, ἢ φιλαργυρίας. Ἀλλὰ καὶ κολάκων ἐστὶ τὰ πρῶτα, καὶ ἐπιορκεῖ προχειρότατα, καὶ ἡ (e) γοητεία προηγεῖται, καὶ ἡ ἀναι-

(a) καρύκης.] Λύδιον ἔδεσμα, ἐξ αἵματος καὶ ἄλλων. *Hesych.*

(b) μυττωτοῦ.] A strong sauce, made of garlick, leeks, cheese, eggs, oil, and vinegar. *Stephanus*, from the scholiast upon *Aristophanes*.

(c) λιχνείας.] "Gluttony," from λιχνὸς (a λείχω, *lingo*) a lick-plate.

(d) ὄφελος.] "The advantage." Generally, the greatest epicure, at a table, gets the greatest share of the most delicate eatables.

(e) γοητεία προηγεῖται.] I apprehend that there is an allegory in these words: "Imposture goes before him, and impudence walks close by him." That is, "He skulks "behind imposture, which he puts before him, to hide him- "self from the world; but if he should be discovered, he has "impudence close at his side, by the assistance of which, "he shall brazen it out against mankind." Had γοητεία and ἀναισχυντία been the dative case, with τῇ repeated, instead of ἡ, the sense would be obvious, in this light:

"That he led the way, that is, was foremost, in impos- "ture, and equalled any one in impudence."

σχολῇ παραμαρτεῖ· καὶ ὅλως πάνσοφον (a) τὸ χρῆμα, καὶ πανταχόθεν ἀκριβὲς, καὶ ποικίλως ἐντελές· οἰμώξεται τοιγαροῦν οὐκ εἰς μακρὰν χρηστὸς ὤν. Τί τοῦτο; Παπαί. Χρόνιος ἡμῖν Θρασυκλῆς. ΘΡΑΣ. Οὐ κατὰ ταῦτα, ὦ Τίμων, τοῖς πολλοῖς τούτοις ἀφῖγμαι, (b) ὥσπερ οἱ τὸν πλοῦτόν σου τεθηπότες, ἀργυρίου, καὶ χρυσίου, καὶ δείπνων πολυτελῶν ἐλπίδι συνδεδραμήκασι, πολλὴν τὴν κολακείαν ἐπιδειξόμενοι πρὸς ἄνδρα, οἷόν σε ἁπλοϊκὸν, καὶ τῶν ὄντων κοινωνικόν. Οἶσθα γὰρ ὡς μᾶζα μὲν ἐμοὶ δεῖπνον ἱκανὸν, (c) ὄψον δὲ ἥδιστον θύμον, ἢ κάρδαμον, ἢ εἴποτε τρυφώην, ὀλίγον τῶν ἁλῶν· ποτὸν δὲ ἡ (d) Ἐννεάκρουνος· ὁ δὲ τρίβων οὗτος, ἧς βούλει πορφυρίδος ἀμείνων. Τὸ χρυσίον μὲν γὰρ οὐδὲν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. Σοῦ δὲ αὐτοῦ χάριν (e) ἐστάλην, ὡς μὴ διαφθείρῃ σε τὸ κάκιστον τοῦτο καὶ ἐπιβουλότατον κτῆμα ὁ πλοῦτος, ὁ πολλοῖς πολλάκις αἴτιος ἀνηκέστων συμφορῶν γεγενημένος. Εἰ γάρ μοι πείθοιο, μάλιστα ὅλον εἰς τὴν θάλατταν ἐμβαλεῖς αὐτὸν, οὐδὲν ἀναγκαῖον ἀνδρὶ ἀγαθῷ ὄντα, καὶ τὸν φιλοσοφίας πλοῦτον ὁρᾶν δυναμένῳ. Μὴ μέντοι ἐς βάθος, ὦ 'γαθὲ, ἀλλ' ὅσον ἐς βουβῶνας ἐπεμβὰς ὀλίγον πρὸ τῆς κυματωγῆς γῆς, ἐμοῦ ὁρῶντος μόνου. Εἰ δὲ μὴ τοῦτο βούλει, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας· καὶ μηδ' (f) ὀβολὸν αὐτῷ ἀνῇς, διαδιδοὺς ἅπασι τοῖς δεομένοις· ᾧ μὲν, πέντε δραχμὰς, ᾧ δὲ μνᾶν, ᾧ δὲ τάλαντον. Εἰ δέ τις φιλόσοφος εἴη, διμοιρίαν, ἢ τριμοιρίαν φέρεσθαι δίκαιος· ἐμοὶ δὲ (καίτοι οὐκ ἐμαυτοῦ χάριν αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἑταίρων τοῖς δεομένοις) ἱκανὸν εἰ ταύτην τὴν πήραν ἐμπλήσας παράσχοις, οὐδὲ ὅλους δύο μεδίμνους χωροῦσαν Αἰγινητικούς. Ὀλιγαρκῆ δὲ καὶ μέτριον χρὴ εἶναι τὸν φιλοσοφοῦντα, καὶ μηδὲν ὑπὲρ τὴν πήραν φρονεῖν. ΤΙΜ. Ἐπαινῶ ταῦτά σου, ὦ Θρασύκλεις. Πρὸ γοῦν τῆς πήρας, εἰ δοκεῖ, φέρε σοι

(a) τὸ.] Lege τί. *Faber.*

(b) ὥσπερ.] Delendum. *Faber.*

(c) ὄψον.] I know no word, in the English tongue, that answers to ὄψον; but it signifies any thing we eat with bread; and so is a general name for all other sorts of victuals.

(d) Ἐννεάκρουνος.] The public well in Athens, that sent forth water through nine pipes, otherwise called Callirrhoe.

(e) ἐστάλην.] This second aorist passive is, here, taken in the neuter sense, "concessi," or, "veni," which is extraordinary. But Stephanus shews that it is so, in other authors.

(f) ὀβολόν.] See the note to δραχμῶν, Lib. I. Dial. xi.

τὴν κεφαλὴν ἐμπλήσω κονδύλων, ἐπιμετρήσας τῇ δικέλλῃ. ΘΡΑΣ. (a) Ὦ δημοκρατία, καὶ νόμοι, παιόμεθα ὑπὸ τοῦ καταράτου ἐν ἐλευθέρᾳ τῇ πόλει. ΤΙΜ. Τί ἀγανακτεῖς, ὦ 'γαθὲ Θρασύκλεις; Μῶν (b) παρακεκρούσμαί σε; Καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ μέτρον τέτταρας. Ἀλλὰ τί τοῦτο; Πολλοὶ ξυνέρχονται· Βλεψίας ἐκεῖνος, καὶ Λάχης, καὶ Γνίφων, ὅλως τὸ σύνταγμα τῶν οἰμωξομένων. Ὥστε τί οὐκ ἐπὶ τὴν πέτραν ταύτην ἀνελθὼν, τὴν μὲν δίκελλαν ὀλίγον ἀναπαύω, πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείστους λίθους ξυμφορήσας, ἐπιχαλαζῶ πόῤῥωθεν αὐτούς; ΒΛΕΨ. Μὴ βάλλε, ὦ Τίμων, ἄπιμεν γάρ. ΤΙΜ. Ἀλλ' οὐκ ἀναιμωτί γε ὑμεῖς, οὐδὲ ἄνευ τραυμάτων.

(a) Ὦ δημοκρατία.] "Is it not hard to suffer thus in a free "state, where no man hath arbitrary power?"

(b) παρακεκρουσμαι.] Put deponently, and signifies, "de"fraudavi." The metaphor is taken from those who, in weighing out any thing, bear down the scale, in which the commodity is, unknown to the buyer, to make him believe he has his just weight; or from buyers who, when any sort of grain is measured to them, give the vessel a shake, or a kick, unknown to the sellers, to make it hold more. *Steph.*

ΔΙΑ'Λ. δ'. Δίκη Φωνηέντων.

(a) 'ΕΠΙ' (b) ἄρχοντος (c) Ἀριστάρχου (d) Φαληρέως, (e) Πυανεψιῶνος ἑβδόμῃ ἱσταμένου, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ

(a) Ἐπὶ ἄρχοντος.] This manner of expression is usual; as, ἐπ' Ἀλεξάνδρου, "tempore Alexandri; ἐπὶ Κρόνου, "tempore "Saturni." *Steph.*

(b) ἄρχοντος.] Athens was, first, governed by kings. Of these, Ogyges (in whose reign a deluge destroyed all Attica) was the first. History is quite silent as to what passed in Attica, from the time of his reign to that of Cecrops; being an interval of an hundred and ninety years.

The succeeding kings, from Cecrops to Codrus, inclusive, were seventeen; of which number the most memorable were Pandion, Ægeus, Theseus, and Demophoon. After Codrus had, in a battle with the Dorians, gone in disguise into the enemy's army, and provoked them to kill him, (the oracle having promised the victory to that side whose king should fall by his enemy, that day) the Athenians, in honour to his name, give the title of king to none of his successors ("Post Codrum nemo Athenis regnavit, quod memoriæ ejus "nominis tributum est." *Justin.)* but called each of their succeeding princes, down to Alcmæon, inclusive, being, in all, thirteen, by the name of ἄρχων. After the time of Alcmæon, the supreme power having, in a great measure, devolved upon the people, they limited the reign of their archon, or ruler, to ten years: but they had begun that limitation with Cecrops, the son of Æschylus, who reigned just before Alcmæon. In about seventy years after, they reduced their archon to an annual magistrate. Though neither Dr Potter, nor others whom I have consulted, informs us, upon what occasion the nine great magistrates of Athens, called archons, were created, yet, I am persuaded, it must have been, upon this, when the archon, or prince, was reduced to an annual magistrate; because it is probable that the people, having now gotten the supreme power, were fond of lessening that title, by dividing it among nine of their first magistrates.

Of these nine, ὁ Ἄρχων, "The Archon," so called, by way of pre-eminence, was CHIEF. His jurisdiction reached all causes arising from marriage-settlements, last-wills, orphans, and guardians. It was, also, his peculiar province to hear disputes between near neighbours, and to redress the injured party.

And this, probably, is the reason why Lucian has this complaint of Sigma, against his next neighbour Tau, brought on when Aristarchus, as it were, was The Archon, or Chief Archon.

The next Archon, after the Chief, was styled Βασιλεὺς, and wore a crown. He heard all accusations of blasphemy against the gods, or profanations of mysteries, temples, and other sacred things.

The third was called Πολέμαρχος. He exercised the same jurisdiction over strangers and sojourners, as the archon did over the citizens; and took care that the children of such as died in defence of their country should have a sufficient maintenance, out of the treasury.

The remaining six archons were all called Θεσμοθέται. They lodged appeals, from the courts of justice, before the assembly of the people, and heard accusations of calumny, bribery, &c. and took care that no law should, through the policy of seducing and designing men, be passed by the people, contrary to the real interests of the commonwealth. See all these accounts more fully, in the most learned Dr. Potter.

(c) Ἀρίσταρχον.] Aristarchus was a very great grammarian and critic, and lived at Alexandria. Horace says, of a good critic,

> Fiet Aristarchus, neque dicet, cur ego amicum
> Offendam in nugis?

And Ælian says, that it was not allowed to be one of Homer's verses, which Aristarchus had not approved of. Lucian, therefore, with justice and humour, constitutes him Chief Archon, when the letters go to law.

(d) Φαληρέως.] As our author hath made Aristarchus a magistrate of Athens, he takes the same liberty to make him a Φαληρεὺς, or native of Phaleron, a village and port of Attica; though, as Stephanus shews, he was born in Samothracia.

(e) Πυανεψιῶνος ἑβδόμῃ.] Πυανεψιὼν was a Grecian month, the same (as authors conjecture) with our October; and was so called from the festival Puanepsia, which was celebrated in this month.—Puanepsia was so called, ἀπὸ τοῦ ἕψειν πύανα, "from boiling pulse, or pease," in memory of Theseus and his companions, who, when they had returned safe from Crete and the Minotaur, boiled all the pulse they had left, and made merry all together, at one common banquet. *Potter*.—Whom see, for a full account of the Grecian months. And, for ἑβδόμῃ ἱσταμένου, see the note upon the same words, in the ΨΗΦΙΣΜΑ of Θεῶν Ἐκκλησία, p. 123.

(a) ἐπὶ τῶν ἑπτὰ Φωνηέντων, (b) βίας ὑπαρχόντων, ϗ ἁρπαγῆς ἀφῃρῆσθαι λέγον πάντων τῶν ἐν διπλῷ Ταῦ ἐκφερομένων.

ΜΕ'ΧΡΙ μὲν, ὦ Φωνήεντα Δικασταὶ, ὀλίγα ἠδικούμην ὑπὸ τουτουῒ τοῦ Ταῦ, καταχρωμένου τοῖς ἐμοῖς, ϗ καταίροντος ἔνθα μὴ δεῖ, οὐ βαρέως ἔφερον τὴν βλάβην· ϗ παρήκουον ἔνια τῶν λεγομένων ὑπὸ τῆς μετριότητος, ἣν ἴστέ με φυλάσσοντα πρός τε ὑμᾶς, ϗ τὰς ἄλλας συλλαβάς. Ἐπεὶ δὲ ἐς τοσοῦτον ἥκει πλεονεξίας, ϗ ἀνοίας, ὥστε, ἐφ' οἷς ἡσύχασα πολλάκις, οὐκ ἀγαπῶν, ἤδη ϗ πλείω προσβιάζεται,

(a) ἐπὶ.] A little above, ἐπὶ signifies, "tempore," and, here, "coram."

(b) βίας ὑπαρχόντων, ϗ ἁρπαγῆς.] I cannot make sense of these words, as they stand here; nor can I apprehend the justness of the other translation, which renders them, "constitutis judicibus de vi et rapinâ;" which, however, I leave as I found it, to keep the text company. But hath the verb ὑπάρχω ever signified "constituor?" or, with what propriety are the words, "judicibus," and "de," here, understood?—I, therefore, cannot but think that Lucian wrote it ὑπάρχον, because, so, it will make tolerable sense: for Stephanus plainly shews that ὑπάρχω, very frequently, signifies, "primus facio," as from Herodotus, ὑπάρχω ἀδικίας, "prior infero injuriam;" and from Plutarch, ὑπάρχω βίας, "prior vim infero." So that, upon this alteration, the text will run thus, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ, ἐπὶ τῶν ἑπτὰ Φωνηέντων, βίας ὑπάρχον, ϗ ἁρπαγῆς. The grammatical order of which is plainly thus: τὸ Σίγμα ἔθετο γραφὴν ἐπὶ τῶν ἑπτὰ Φωνηέντων πρὸς τὸ Ταῦ ὑπάρχον βίας, ϗ ἀδικίας. "Sigma instituit actionem coram septem Vo-"calibus contra Tau, incipiens, sive priùs-inferens vim et "injustitiam,"—"against Tau, being the first agressor.—But we must nôt omit a pretty opinion of Gronovius, upon this place, who says, that ὑπαρχόντων is not the genitive case plural of ὑπάρχων, but of the neuter plural ὑπάρχοντα—των, which signifies, "bona," worldly goods or possessions. So that, thus, the sense will be, ἔθετο γραφὴν βίας ϗ ἁρπαγῆς ὑπαρχόντων, "He laid an action of violence and rapine of "goods." Stephanus shews, that ὑπάρχοντα does signify goods.

ἀναγκαίως αὐτὸ (a) εὐθύνω νῦν παρὰ τοῖς ἀμφότερα εἰδόσιν ὑμῖν. Δέος δὲ οὐ μικρόν με ἐπὶ τῆς ἀποθλίψεως ἐπέρχεται τῆς ἐμαυτοῦ. Τοῖς γὰρ προπεπραγμένοις ἀεί τι μεῖζον προστιθεὶς, ἄρδην με τῆς οἰκείας ἀποθλίψει χώρας, ὡς ὀλίγου δεῖν ἡσυχίαν ἀγαγόντα, μηδὲ ἐν γράμμασιν ἀριθμεῖσθαι, (b) ἐν ἴσῳ δὲ κεῖσθαι τοῦ φόβου. Δίκαιον οὖν οὐχ ὑμᾶς, οἱ δικάζετε νῦν, ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς πείρας ἔχειν τινὰ φυλακήν. Εἰ γὰρ ἐξέσται τοῖς βουλομένοις ἀπὸ (c) τῆς καθ' αὑτὰ τάξεως εἰς ἀλλοτρίαν βιάζεσθαι, καὶ τοῦτο ἐπιτρέψετε ὑμεῖς, ὧν χωρὶς οὐδὲν (d) καθόλου τι γράφεται, οὐχ ὁρῶ τίνα τρόπον αἱ συντάξεις τὰ νόμιμα, ἐφ' οἷς ἐτάχθη (e) τὰ κατ' ἀρχάς,

(a) εὐθύνω.] This verb, properly, signifies, "quod-pravum-et-obliquum-est-corrigo." *Bud.* Hence, I suppose, it came to signify, "reum-facio:" because, accusing or arraigning a man, for what he has done amiss, is, as it were, making him "straight," who is bent and warped from his moral rectitude.

It governs a genitive case of the crime, as, εὐθύνω κλοπῆς. *Plut.* in Cic.

(b) ἐν ἴσῳ δὲ κεῖσθαι τοῦ φόβου.] I do not think it possible to make sense, or grammar, of these words. Bourdolotius says, we have the authority of one MS. for reading τὰ λοιπὰ γράμματα after φόβου; which words are found upon the margin of that MS. He is very good authority for this; but still, though the language will, thus, make good sense, yet there seems to be something harsh and unclassical in the expression, ἐν ἴσῳ τοῦ φόβου, the literal meaning of which must be, "in pari-conditione metûs;" which substantive sense of ἴσῳ seems forced. Hence, I am persuaded that Lucian wrote it, ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ τὰ λοιπὰ γράμματα.

(c) τῆς καθ' αὑτὰ τάξεως.] Rendered, "ex ordine suo," in the other translation; but καθ' αὑτὰ cannot possibly signify "suo," the plain meaning being, "juxta hæc:" I therefore take the preposition καθ' to be here taken, as it is a little below, in κατ' ἀρχὰς, and the whole to mean "ex ordine juxta has (literas) constituto."

(d) καθόλου.] "Integrè," et "perfectè." *Gronov.*

(e) τὰ κατ' ἀρχάς.] "Res a principio." Τὰ, by itself, is often used to signify, "res, affairs." So Xenophon frequently says, τὰ τῶν πολεμίων; and Stephanus fully shews, from

ἔξουσιν. Ἀλλ' οὔτε ὑμᾶς οἶμαί ποτε εἰς τοσοῦτον ἀμελείας τε καὶ παρoράσεως ἥξειν, ὥστε ἐπιτρέψαι τινὰ μὴ δίκαια· οὔτε εἰ καθυφήσειε τὸν ἀγῶνα ὑμεῖς, ἐμοὶ παραλειπτέον ἐστὶν ἀδικουμένῳ. Ὡς εἴθε καὶ τῶν ἄλλων ἀνεκόπησαν τότε αἱ τόλμαι, εὐθὺς ἀρξαμένων παρανομεῖν. Καὶ οὐκ ἂν ἐπολέμει μέχρι νῦν τὸ Λάμβδα, τῷ Ῥῶ διαμφισβητοῦν περὶ τῆς κισσήρεως, καὶ κεφαλαλγίας. Οὔτε τὸ Γάμμα τῷ Κάππα διηγωνίζετό, καὶ ἐς χεῖρας μικροῦ δεῖν ἤρχετο πολλάκις ἐν τῷ γναφείῳ ὑπὲρ γναφάλων· ἐπέπαυτο δ' ἂν καὶ πρὸς τὸ Λάμβδα μαχόμενον τὸ Μόλις ἀφαιρούμενον αὐτοῦ, (a) καὶ μάλιστα παρακλέπτον. Καὶ τὰ λοιπὰ ἂν δ' ἠρέμει συγχύσεως ἄρχεσθαι παρανόμου. Καλὸν γὰρ ἕκαστον μένειν, ἐφ' ἧς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν ἐς ἃ μὴ χρὴ, λύοντός ἐστι τὸ δίκαιον. Καὶ (b) ὅγε πρῶτος ἡμῖν τοὺς νόμους τούτους διατυπώσας, εἴτε Κάδμος (c) ὁ νησιώτης, εἴτε Παλαμήδης

Demosthenes and others, that κατ' ἀρχὰς often signifies, "in principio."

(a) καὶ μάλιστα.] Stephanus says, of this expression, "Est "concedentis cum affirmatione, ut si dicas, prorsus id quidem." But it seems to me, in this place, to be rather "exaggerantis," "quasi diceret," "imò prorsus."

(b) ὅγε πρῶτος.] This nominative case singular hath the verb, διώρισαν, below; in the plural number, which may seem strange: but, in a long period, the person who speaks may forget the first tendency of his phrase, and several names of persons coming between the beginning and the end of his sentence, he may, in speaking it, naturally enough, apply the subsequent verb in the plural number. This, I say, is natural in speaking; especially, when our speech is precipitate and vehement, as it often happens to be, in pleading a cause.

(c) ὁ νησιώτης.] There have been two Cadmus's: Cadmus, the son of Agenor, who, no doubt, is here meant, by ὁ νησιώτης, "the islander;" and Cadmus Milesius, an historian, who, as Suidas says, wrote the history of Miletus and Ionia, and was said, as Stephanus relates, to have added η and ω to the Greek alphabet.

But Cadmus, the son of Agenor, was the person who brought into Greece the sixteen letters, α, β, γ, δ, ε, κ, ι, λ, μ, ν, ο, π, ρ, σ, τ, υ; to which in the time of the Trojan war, Palamedes added, ξ, θ, φ, χ. *Suid.*

ὁ Ναυπλίου (καὶ (a) Σιμωνίδῃ δὲ ἔνιοι προσάπτουσι τὴν προμήθειαν ταύτην) οὐ τῇ τάξει μόνον, καθ' ἣν αἱ προεδρίαι βεβαιοῦνται διώρισαν, τί πρῶτον ἔσται ἢ δεύτερον, ἀλλὰ καὶ ποιότητας, ἃς ἕκαστον ἡμῶν ἔχει, καὶ δυνάμεις συνεῖδον. Καὶ ὑμῖν μὲν, ὦ Δικασταὶ, τὴν μείζω δεδώκασι τιμὴν, ὅτι καθ' αὑτὰ δύνασθε φθέγγεσθαι. Ἡμιφώνοις δὲ, τὴν ἐφεξῆς, ὅτι προσθήκης εἰς τὸ ἀκουσθῆναι δεῖται. Πασῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μοῖραν ἔνια τῶν πάντων, οἷς οὐδὲ φωνὴ πρόσεστι. Καθ' αὑτὰ μὲν οὖν τὰ φωνήεντα φυλάσσειν ἔοικε τοὺς νόμους τούτους. Τὸ δὲ Ταῦ τοῦτο (οὐ γὰρ ἔχω αὐτὸ χείρονι ὀνομάσαι ῥήματι, ἢ ᾧ καλεῖται) ὃ, μὰ τοὺς Θεοὺς, εἰ μὴ ἐξ ὑμῶν δύο συνῆλθον ἀγαθοὶ καὶ καθήκοντες ὁραθῆναι, τό, τε Ἄλφα, καὶ τὸ Υ. οὐκ ἂν ἠκούσθη μόνον, τοῦτο οὖν ἐτόλμησεν ἀδικεῖν με πλείω τῶν πώποτε βιασαμένων, ὀνομάτων με, καὶ ῥημάτων ἀπελᾶσαν πατρώων, ἐκδιωξίσαν δὲ ὁμοῦ Συνδέσμων ἅμα καὶ Προθέσεων, ὡς μηκέτι φέρειν τὴν ἔκτοπον πλεονεξίαν. Ὅθεν δὲ, καὶ ἀπὸ τίνων ἀρξάμενον, ἄρα λέγειν.

2. Ἐπεδήμουν ποτὲ (b) Κυβέλῳ (τὸ δὲ ἐστι πολίχνιον οὐκ ἀηδὲς ἄποικον, ὡς ἐπέχει λόγος, Ἀθηναίων) ἐπηγόμην δὲ καὶ τὸ (c) κράτιστον Ῥῶ, γειτόνων τὸ βέλτιστον. Κατηγόμην δὲ παρὰ κωμῳδιῶν τινι ποιητῇ (Λυσίμαχος ἐκαλεῖτο, (d) Βοιώτιος μὲν, ὡς ἐφαίνετο, τὸ

I know nothing that accounts for his being called the Islander, so well as that opinion related by Quintus Curtius, in his fourth book of Alexander's life, viz. that Agenor, who was Cadmus's father, had not only built Sidon, but Tyre also. He does not mean the Palæ-Tyrus, or ancient Tyre, on the coast of Phœnicia, but the younger Tyre, that Alexander took, and which was built in an island, at a small distance from old Tyre: I say, Agenor, having built this Tyre, too, in the island, he and his children, and consequently Cadmus, no doubt, has been inhabitants thereof. And, hence, without question, was this Cadmus called, "the Islander," to distinguish him from the other famous Cadmus.

(a) Σιμωνίδῃ.] There were many poets of this name, besides the famous Cœan lyric writer *Suid.* But the invention of letters hath been, generally, attributed to the Cœan.

(b) Κυβέλῳ.] See Bourdolotius and Pausanias.

(c) κράτιστον.] Alluding to the roughness of the letter Rho.

(d) Βοιώτιος.] Bœotia was said to have a gross air, and to produce stupid men, such as Lucian makes Lysimachus.

γόνος ἀνέκαθεν) ἀπὸ μέσης δὲ ἀξιοῦντι λέγεσθαι τῆς Ἀτ͂ικῆς. Παρὰ τούτῳ δὴ τῷ ξένῳ τὴν τοῦ Ταῦ τούτου πλεονεξίαν (a) ἐφώρασα. Μέχρι μὲν γὰρ ὀλίγοις ἐπεχείρει, τετ͂αράκοντα (b) λέγειν, ἀποστερῶν με τῶν συγγεγενημένων μοι, συνήθειαν ᾤμην συντεθραμμένων γραμμάτων. (c) Ἔτι δὲ Τήμερον ϗ τὰ ὅμοια ἐπισπώμενον, ἴδια ταυτὶ λέγειν, ϗ οἰστὸν ἦν μοι τὸ ἄκουσμα, ϗ οὐ πάνυ τι ἐδακνόμην ἐπ' αὐτοῖς. Ὁπότε δὲ ϗ ἐκ τούτων ἀρξάμενον ἐτόλμησε Κατ͂ίτερον εἰπεῖν, ϗ Κάτ͂υμα, ϗ Πίτ͂αν, εἶτα ἀπερυθριάσαν, ϗ Βασίλιτ͂αν ὀνομάζειν, οὐ μετρίως δὲ τούτοις ἀγανακτῶ, ϗ πίμπραμαι, δεδιὼς μὴ τῷ χρόνῳ ϗ τὰ Σῦκα Τῦκά τις ὀνομάσῃ. Καί μοι πρὸς Διὸς ἀθυμοῦντι, ϗ μεμονωμένῳ τῶν βοηθησόντων, σύγγνωτε τῆς δικαίας ὀργῆς. Οὐ γὰρ περὶ τὰ μικρὰ ϗ τὰ τυχόντα ἐστὶν ὁ κίνδυνος, ἀφαιρουμένῳ τῶν συνήθων ϗ συνεσχολακότων μοι γραμμάτων. Κίσσαν μου λάλον ὄρνεον, ἐκ μέσων, ὡς ἔπος εἰπεῖν, τῶν κόλπων ἁρπάσαν, Κίτ͂αν ὠνόμασεν. Ἀφείλετο δέ μου Φάσσαν ἅμα Νήσσαις τε ϗ Κοσσύφοις, ἀπαγορεύοντος Ἀριστάρχου. Περιέσπασε δὲ ϗ μελισσῶν οὐκ ὀλίγας. Ἐπ' Ἀτ͂ικὴν δὲ ἦλθεν, ϗ ἐκ μέσης αὐτῆς ἀνήρπασεν ἀνόμως Ὑμητ͂ὸν, ὁρώντων ὑμῶν ϗ τῶν ἄλλων συλλαβῶν. Ἀλλὰ τί λέγω ταῦτα; Θεσσαλίας με ἐξέβαλεν ὅλης, Θετ͂αλίαν ἀξιοῦν λέγειν, (d) ϗ πᾶσαν

Attica, on the other hand, was remarkable for men of taste and genius. Lucian here censures Lysimachus, for pretending to an elegant Attic style, at the same time that he rendered his language uncouth and barbarous, by a wrong use of the letter T, instead of Σ.

(a) ἐφώρασα.] Φωράω signifies, "in furto capio," in Latin, as near as may be, "deprehendo."

(b) λέγειν.] I cannot make sense or grammar of this λέγειν, though I have endeavoured to make both of the translation. What if τοῦτ' ἐστι were understood, just after ἐπεχείρει? The place is certainly corrupted; for Lucian was incapable of writing it thus.

(c) Ἔτι.] From this to λέγειν, inclusive, the phrase does not seem to me very classical.

(d) ϗ πᾶσαν, &c.] What language is this, down to σεύτλων, inclusive? In what case, or in what sense, does this ϗ couple the passive participle of the preterperfect, ἀποκεκλεισμένον, with the active of the present tense, ἀξιοῦν? Or, how does οὐδὲ couple φεισάμενον with ἀποκεκλεισμένον, when this latter participle is, manifestly, applied to Sigma, and the

ἀποκεκλεισμένον τὴν θάλασσαν, οὐδὲ τῶν ἐν κήποις φεισάμενον σεύτλων· (a) ὡς, τὸ δὴ λεγόμενον, "μηδὲ πάσσαλόν μοι καταλιπεῖν." Ὅτι δὲ ἀνεξίκακόν εἰμι γράμμα, μαρτυρεῖτέ μοι ϗ αὐτοὶ μηδέποτε ἐγκαλέσαντι τῷ Ζῆτα, σμάραγδον ἀποσπάσαντι, ϗ πᾶσαν ἀφελομένῳ τὴν Σμύρναν, μήτε τὸ Ξῦ, πᾶσαν παραβάντι συνθήκην, ϗ τὸν συγγραφέα τῶν τοιούτων ἔχοντι Θουκυδίδην σύμμαχον. Τῷ μὲν γὰρ γείτονί μου Ῥῶ νοσήσαντι, συγγνώμη ϗ παρ' αὐτῷ φυτεύσαντί μου τὰς μυρρίνας, ϗ παίσαντί με ποτὲ ὑπὸ μελαγχολίας ἐπὶ κόρρης. Κἀγὼ μὲν τοιοῦτον.

3. Τὸ δὲ Ταῦ τοῦτο σκοπῶμεν ὡς φύσει βίαιον, ϗ πρὸς τὰ λοιπά· ὅτι δὲ οὐδὲ τῶν ἄλλων ἀπέσχετο γραμμάτων, ἀλλὰ ϗ τὸ Δέλτα, ϗ τὸ Θῆτα, ϗ τὸ Ζῆτα, μικροῦ δεῖν πάντα ἠδίκησε τὰ στοιχεῖα. Αὐτά μοι (b) κάλει τὰ ἀδικηθέντα γράμματα. Ἀκούετε, Φωνήεντα Δικασταί, τοῦ μὲν Δέλτα λέγοντος, "Ἀφείλετό μου τὴν ἐνδελέχειαν, "ἐντελέχειαν ἀξιοῦν λέγεσθαι παρὰ πάντας τοὺς νόμους" τοῦ Θῆτα κρούοντος, ϗ τῆς κεφαλῆς τὰς τρίχας τίλλοντος, ἐπὶ τὸ τῆς κολοκύνθης ἐστερῆσθαι· τὸ Ζῆτα "τοῦ συρίζειν, ϗ σαλπίζειν, ὡς "μηκέτ' αὐτῷ ἐξεῖναι μηδὲ γρύζειν." Τίς ἂν (c) τούτων ἀνάσχοιτο;

former to Tau? Because it was Sigma that "was shut "out," and "Tau that did not spare." Or, lastly, how can it be πᾶσαν θάλασσαν, when ἀποκλείομαι, never governs any but the genitive case of the place whence any thing is shut out, as ἀποκλείεσθαι τῆς ἐξόδου? *Steph.* I think it would make some sense, if it ran thus, ϗ πάσης ἀποκλεισάμενον τῆς θαλάσσης, οὐδὲ τῶν ἐν κήποις φεισάμενον σεύτλων, "Having, also, shut me out of the whole sea, and not spar-"ed even the beets in my garden" And I think that the participle of the first aorist of the middle voice, φεισάμενον, which we find in the text, makes it probable that Lucian wrote the other participle also in the same way, ἀποκλεισάμενον; especially since otherwise the whole appears, at least to me, nonsense. The transition from *the sea* to *beets* is a very odd one—ἐν κήποις, i. e. "which I "might have thought well secured, by being in my garden."

(a) ὡς, τὸ, &c.] Τὸ λεγόμενον, aliquando per parenthesin ponitur pro, "quod dici solet," οὐκοῦν, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρείη. *Plat.* in Rep. *Steph.*

(b) κάλει.] Speaking, as it were, to the crier of the court.

(c) τούτων ἀνάσχοιτο.] Ἀνέχομαι, "tolero," generally governs an accusative case, but, sometimes, a genitive, as,

Ἢ τίς ἐξαρκέσει δίκη πρὸς τὸ πονηρότατον τουτὶ Ταῦ; τὸ δέ, ἄρα οὐ τὸ ὁμόφυλον τῶν στοιχείων μόνον ἀδικεῖ γένος, ἀλλ' ἤδη καὶ πρὸς τὸ ἀνθρώπειον μεταβέβηκε, τουτονὶ τὸν τρόπον· οὐ γὰρ ἐπιτρέπει γε αὐτοὺς κατ' εὐθὺ φέρεσθαι ταῖς γλώσσαις. Μᾶλλον δέ, ὦ Δικασταί, (μεταξὺ γάρ με πάλιν τὰ τῶν ἀνθρώπων πράγματα ἀνέμνησε περὶ τῆς γλώσσης, ὅτι καὶ ταύτης με τὸ μέρος ἀπήλασε) καὶ γλῶτταν ποιεῖ τὴν γλῶσσαν· ὦ γλώσσης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ μεταβήσομαι πάλιν ἐπ' ἐκεῖνο, καὶ τοῖς ἀνθρώποις συναγορεύσω ὑπὲρ ὧν εἰς αὐτοὺς πλημμελεῖ. Δεσμοῖς γάρ τισι στρεβλοῦν καὶ σπαράττειν αὐτῶν τὴν φωνὴν ἐπιχειρεῖ. Καὶ ὁ μέν τι καλὸν ἰδὼν, καλὸν εἰπεῖν βούλεται, τὸ δὲ παρεισπεσὸν, ταλὸν εἰπεῖν αὐτοὺς ἀναγκάζει, ἐν ἅπασι προεδρίαν ἔχειν ἀξιοῦν. Πάλιν ἕτερος περὶ κλήματος διαλέγεται· τὸ δὲ (τλῆμον γάρ ἐστιν ἀληθῶς) τλῆμα πεποίηκε τὸ κλῆμα. Καὶ οὐ μόνον γε τοὺς τυχόντας ἀδικεῖ, ἀλλ' ἤδη καὶ τῷ (a) μεγάλῳ βασιλεῖ, ᾧ καὶ γῆν καὶ θάλασσαν εἶξαί φασι, καὶ τῆς αὐτῶν φύσεως ἐκστῆναι, τὸ δὲ, καὶ τούτῳ ἐπιβουλεύει· καὶ (b) Κῦρον αὐτὸν ὄντα, Τῦρόν τινα ἀπέ-

ὄμβρων τε καὶ ἡλίου ἐνείχοντο. *Herod. Steph.* But, yet, it should be observed that no verb really governs a genitive case; for, when such is put after any verb, it is only a short way of speaking, as, "accuso te furti," instead of "accuso te "de crimine furti." And so some idea of "oppression" is understood, before τούτων, in the text; as are, also, those of "violence" and "heat," before ὄμβρων and ἡλίου, in the passage quoted.

(a) μεγάλῳ βασιλεῖ.] In the time of the Assyrian monarchy, the king of Assyria was styled, *the great king*. See 2 Kings xviii, 19, and Isa. xxxvi, 4, 13. The same title was continued to the monarchs of the Medes and Persians, when the empire came down to them; and therefore it is, that Terence, talking of a young man, who went into the army, said, that he went into Asia "ad regem," to the king: that is, the great king.

(b) Κῦρον.] It is strange that Lucian should call Xerxes Cyrus: for it was Xerxes who marched an army of ten hundred thousand, or a million, of men over the Hellespont, upon a bridge of ships, and who cut a channel through the neck of the peninsula, upon which moun Athos stands, in Macedonia, that he might have it to say, he sailed over land. See Xerxes's expedition, in Justin.

φηνεν. Οὕτω μὲν οὖν ὅσον ἐς φωνὴν ἀνθρώπους ἀδικεῖ· ἔργῳ δὲ πῶς; Κλαίουσιν ἄνθρωποι, καὶ τὴν αὐτῶν τύχην ὀδύρονται, καὶ Κάδμῳ καταρῶνται πολλάκις, ὅτι το Ταῦ ἐς τὸ τῶν στοιχείων γένος παρήγαγε. Τῷ γὰρ τούτου σώματι φασι τοὺς τυράννους ἀκολουθήσαντας μιμησαμένους αὐτοῦ τὸ πλάσμα, ἔπειτα σχήματι τοιούτῳ ξύλα τεκτήναντας, ἀνθρώπους ἀνασκολοπίζειν ἐπ' αὐτά. 'Απὸ δὴ τούτου καὶ τῷ τεχνήματι τῷ πονηρῷ τὴν πονηρὰν ἐπωνυμίαν συνελθεῖν.—Τούτων οὖν ἁπάντων ἕνεκα, πόσων θανάτων το Ταῦ ἄξιον εἶναι νομίζετε; Ἐγὼ μὲν γὰρ οἶμαι δικαίως τοῦτο μόνον ἐς τὴν τοῦ Ταῦ τιμωρίαν ὑπολείπεσθαι, τὸ τῷ σχήματι τῷ αὐτοῦ τὴν δίκην ὑποσχεῖν. (a) Ὁ δὴ σταυρὸς εἶναι, ὑπὸ τούτου μὲν ἐδημιουργήθη, ὑπὸ δὲ ἀνθρώπων ὀνομάζεται.

Perhaps, the name of Cyrus, who was the great erecter of the Persian monarchy, devolved upon his heirs and successors; and, therefore, upon Xerxes, who was his grandson: for (as Justin relates) Darius, the father of Xerxes, married Cyrus's daughter. This custom of calling a succession of princes by the name of the first great one, obtained in many nations: witness the Cæsars of Rome, the Ptolemeis of Egypt, &c. Though I must own this a pretty groundless conjecture, because it is no way supported by history; and wish to be better informed.

(a) Ὁ δὴ σταυρὸς εἶναι,&c.] These and the following words are, to me, strange language; or, rather, no language at all. The meaning I would fain pick out of them is this: "That a cross is, (that is, "that there is any such thing "as a cross in the world,") hath been worked out by this Tau [that is, "is owing to this Tau"] but it is called thus [that is, "by the name σταυρὸς,"] by men:" That is, and "men have given it the name σταυρὸς, from this Tau."

But I cannot be reconciled to the nominative case σταυρὸς, after the infinitive mood εἶναι, and much less to the grammar of the whole sentence.

Rodiginus, in talking of the letter T, says, "Crucis nomen Græcum, quod est σταυρὸς non aliunde videtur appellationem duxisse." *Cæl. Rodig.* Lib. x.

ΤΕ'ΛΟΣ.

DIALOGORUM LUCIANI

SAMOSATENSIS.

LIBER I.

DIALOGUS I.

CYCLOPIS ET NEPTUNI.

CYCL. O PATER, qualia passus sum ab hospite isto execrabili, qui, postquam inebriâsset, excæcavit me, adortus sopitum? NEPT. Quis verò *erat* ille ausus hæc, ô Polypheme? POL. Primò quidem vocabat se NEMINEM, postquam verò effugerat, et erat extra telum, dixit se nominari ULYSSEM. NEPT. Novi quem dicis, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit hæc, cum esset non admodum fortis? CYCL. Reversus a pascuo, deprehendi in antro complures quosdam insidiantes proculdubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) et incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare sese. Ego verò, corripiens quosdam eorum, ut par erat, devoravi *eos, quippe* qui essent latrones. Hic versutissimus ille (sive NEMO erat sive ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem et fragrans, insidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, et specus ipse invertebatur, et non diutiùs omnino eram apud me. Postremò autem deorsumtrahebar in somnum. Ille verò, postquam-exacuisset sudem, et insuper ignitam-reddidisset, excæcavit me dormientem, et ab illo *tempore* cæcus sum tibi, ô Neptune. NEPT. Quàm altùm dormiebas, ô fili, qui non exsiluisti, dum excæcareris! Ulysses autem ille quomodo effugit? Bene enim novi, quòd non potuit amovere saxum ab ostio. CYCL. At

ego abstuli, ut facilius comprehenderem eum exeuntem. Et sedens ad ostium venabar, extendens manus, prætermittens solas oves in pascuum, et mandans arieti quæ oporteret eum agere pro me. Nept. Intelligo, *nempe*, quòd sub illis clam evadens latuit te. At oportuit *te* inclamare alios Cyclopas adversus eum. Cycl. Convocavi, ô pater, et venerunt; postquam autem rogaverunt nomen insidiatoris, et ego dixi quòd Nemo, arbitrati me insanire, discedebant abeuntes. Ita execrabilis ille sophisticè-elusit me nomine. Et quod maximè angebat me *erat*, quòd exprobrans mihi infortunium, " Ne pater (*inquit*) Neptunus sanabit te." Nept. Bono sis animo, ô fili; ulciscar enim eum, ut discat, quòd, etsi sit mihi impossibile sanare privationem oculorum, *quod attinet* verò *ad* res navigantium, in me est servare eos, vel perdere. Navigat autem adhuc.

DIALOGUS II.

MENELAI ET PROTEI.

Men. AT te quidem fieri aquam, ô Proteu, non *est* incredibile, cum sis maris-incola: et porro, *fieri te* arborem *est* tolerabile: et quando muteris in leonem, attamen neque hoc extra fidem *est*. Si verò possibile *est*, *te* habitantem in mari fieri etiam ignem, omnino miror hoc, et non credo. Prot. Ne mireris, ô Menelae, fio enim *et ignis*. Men. Vidi et ipse. Mihi tamen vidêris (nam *apertè* dicetur apud te) adjicere præstigias quasdam *huic* rei, et fallere oculos spectantium, ipse *interim* factus nil tale. Prot. Et quænam deceptio fieri-possit in *rebus* tam manifestis? Nonne vidisti oculis apertis in quot *formas* transmutavi me ipsum? Si verò *usque* diffidis, et res videtur esse ficta, *hoc est* simulachrum quoddam obversans ante oculos *tuos*, postquam factus-fuero ignis, admoveto mihi, ô generosissime, manum: scies enim, num solummodo videar *esse ignis* an etiam *urere, i. e. urendi potentia*, tunc mihi insit. Men. Experimentum *est* minimè tutum, ô Proteu. Prot. Tu autem, ô Menelae, vidêris mihi nunquam vidisse Polypum, nec nôsse quid piscis ille patitur. Men. At vidi sanè Polypum; quæ verò patitur, libenter discerem ex te. Prot. Quodcunque *ad* saxum accedens applicuerit acetabula, et coalescens tenet *idem* per cirros (*i. e. cirris suis*) reddit se similem illi, et imitatus saxum mutat colorem, ut lateat piscatores, per hoc (*i. e. hanc mutationem*) non differens, neque manifestus, sed lapidi assimulatus. Men. Ferunt hæc: illud verò tuum *est* multò incredibilius, ô Proteu. Prot. Nescio, ô Menelae, cuinam alii crederes, non credens *tui*-ipsius oculis. Men. Videns vidi; sed res *est* monstrosa, eundem fieri ignem et aquam.

DIALOGUS III.

NEPTUNI ET DELPHINUM.

Nept. EUGE, ô Delphines, quoniam semper estis hominibus amici!——Et olim quidem portâstis filium Inûs in Isthmum, cum susceperatis *eum*, postquam-incidit unà-cum matre a scopulis-Scironiis.—Et tu nunc, postquam-recepisti citharœdum hunc Methymnensem, enatâsti in Tænarum *cum* ipso *ejus* ornatu et cithara; neque neglexisti *eum* indignè pereuntem ex nautis. Delph. Ne mireris, ô Neptune, si benefaciamus hominibus, *cum simus* et ipsi facti pisces ex hominibus. Nept. Et sanè reprehendo Bacchum quòd, postquam-navali-prælio-vicisset vos mutaverit, cum oporteret subjugare tantùm, ut subegit alios.—Quomodò igitur *facinora* illa contra Arionem hunc sunt-patrata? Delph. Periander, opinor, delectabatur eo, et sæpe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ostentare divitias: et cum conscenderat navigium quoddam scelestorum hominum, ut ostendat ferens (*i. e. se ferre*) multum auri et argenti, *tum* nautæ, postquam pervenerat ad medium Ægeum, insidiantur ei. Ille verò (nam, adnatans navi, audiebam omnia) "Quoniam (inquit) hæc visa-sunt vobis, saltem sinite me, "postquam-assumpsero ornatum, et cecinero in me quoddam funebre "carmen, *sinite, inquam*, volentem præcipitare me ipsum." Permisere nautæ. Et assumpsit ornatum, et cecinit prorsus canorè, et decidit in mare, ut statim omnino periturus Ego verò postquam-suscepissem, et collocâssem eum *in dorso meo*, gerens enatavi in Tænarum. Nept. Laudo *te ob* musicæ studium: rependisti enim ei dignam mercedem *pro* auscultatione.

DIALOGUS IV.

NEPTUNI ET NEREIDUM.

Nept. FRETUM sanè hoc, in quod puella demersa-est, vocetur Hellespontus ab eadem. Vos vero, ô Nereides, acceptum cadaver Troadem asportate, ut sepeliatur ab incolis. Ner. Nequaquam, ô Neptune, sed sepeliatur hic in cognomini pelago; miseremur enim ejus passæ miserrima a noverca. Nept. Hoc quidem, ô Amphitrite, non fas. Neque aliàs decorum *est* eam jacere hic alicubi sub arena: sed, quod dixi, sepelietur in Troade in Chersoneso. Illud autem erit ipsi solatium, quòd paulo post Ino etiam patietur eadem, et, propulsa ab Athamante, cadet in mare a summo Cithærone, quà *mons ille* excurrit in mare, habens etiam natum in ulnis. Ner. Sed oportebit *te*

servare et illam, *quæ* gratum-facias Baccho; Ino enim *est* altrix et nutrix ejus. Nept. Non oporteret *servare* adeò sceleatam. Attamen non decet, ô Amphitrite, displicere Baccho. Ner. Quid verò hæc passa decidit *(i. e. Quid accidit huic ut decideret)* ab ariete, frater vero *ejus* Phryxus tutò vehitur? Nept. Non-abs-re *id evenit*. *Hic* enim juvenis *est*, et potest obsistere contra impetum: illa verò postquam-conscenderat vehiculum incredibile, et despexerat in vastum profundum, ex desuetudine *ejusmodi rerum* perculsa, et simul stupore affecta, et vertigine-correpta, præ impetu volatûs facta est impotens cornuum *(i. e. impotens tenendi cornua)* arietis, quæ eo usque tenebat, et decidit in mare. Ner. Nonne oportebat matrem Nephelen succurrere cadenti? Nept. Oportebat. Sed Parca multo potentior *est* Nephele.

DIALOGUS V.

XANTHI ET MARIS.

Xanth. EXCIPE me, ô Mare passum dira; extingue vulnera mea. Mar. Quid hoc, ô Xanthe? Quis te deussit? Xanth. Vulcanus.—At penitus in carbonem redactus sum miser, et æstuo. Mar. At quapropter injecit tibi ignem? Xanth. Propter filium Thetidis: postquam enim supplex-oravi *eum* occidentem Phrygas, ille autem non desistebat *ab* ira, sed obstruebat mihi alveum cadaveribus, *tunc ego*, misertus infelicium, invadebam *eum*, volens undis-proluere, ut territus abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope) ferens totum ignem, quantum, opinor, habuit, et quantum *est* in Ætna, et sicubi alibi *habet quid ignis*, invasit me, et combussit ulmos et myricas *meas*: assavit verò miseros pisces et anguillas. Faciens verò me ipsum magno-cum strepitu-ebullire, parum abfuit-*quin* reddiderit totum siccum. Vidên' ergo quomodo me-habeo e pustulis-inustis? Mar. Turbidus *es*, ô Xanthe, et fervidus, ut par *est*: cruor enim *provenit* a cadaveribus, fervor autem, ut dicis, ab igne. Et meritò, ô Xanthe, *hoc accidit tibi*, qui impetum-feceris in meum natum, non veritus quòd esset Nereidis filius. Xanth. Nònne igitur oportuit *me* misereri Phrygum vicinorum *meorum*? Mar. Nònne verò oportuit Vulcanum *quoque* misereri Achillis, qui erat filius Thetidis?

DIALOGUS VI.

JOVIS, ÆSCULAPII, ET HERCULIS.

JUP. DESINITE, ô Æsculapi, et *tu* Hercules, rixantes alter cum altero, sicut homines. Hæc etenim *sunt* indecora, et aliena a convivio Deorum. HERC. At, ô Jupiter, visne medicastrum hunc discumbere supra me? ÆSC. Sum etenim præstantior, per Jovem. HERC. Qua in *re*, ô fulminate? ànne quia Jupiter fulmine-percussit te agentem quæ non fas *erat*? Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. ÆSC. Tu quoque in Oeta deustus oblitus ergo es, quandoquidem exprobras mihi ignem. HERC. An itaque paria et similia in vita gesta sunt *a* nobis, *te scilicet, et me* qui filius sum Jovis, tot autem labores-sustinui, expurgans vitam, belluas devincens, et puniens homines contumeliosos: tu verò es radicum-sector, et agyrta; fortè quidem utilis ægrotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. ÆSC. Rectè dicis, quia curavi tuas pustulas inustas, cum nuper ascendisti semiustus, et corruptus corpore ex ambobus, *primò* tunica, et post hoc, igne. Ego verò, etiamsi *præstiterim* nil aliud, neque servivi, sicut tu, neque carminavi lanam in Lydia, indutus purpurâ, et verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos et uxorem. HERC. Nisi desines mihi convitiari, statim admodum senties, quod immortalitas non multùm tibi profuerit, cum tollens te dejecero in caput (*i. e. præcipitem*) e cœlo; ita ut ne quidem Pæon curaverit te contusum cranio. JUP. Desinite, inquam, et ne obturbate nobis cœtum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, justum-*est* Æsculapium accumbere-superiorem te, utpote priùs mortuum.

DIALOGUS VII.

MARTIS ET MERCURII.

MARS. AUDISTIN', ô Mercuri, quæ Jupiter minatus est nobis, quàm fastuosa et incredibilia? "Ego sanè (inquit) si voluero, demittam catenam e cœlo; si verò vos *omnes*, *Dii*, inde suspensi nitamini deorsum-trahere me, frustra laborabitis; non enim detraxeritis. Si autem ego voluero sursum-trahere, *tum*, una-suspendens tollam in sublime non solùm vos, verùm etiam terram simul et mare."——Et cætera, quotquot et tu audisti——Ego autem non negarem, quòd præstantior est et robustior *nobis* omnibus sigillatim, *i. e. singulis*. At minimè persuaderer *eum* præstare tot-tantisque simul, *ita* ut non de-

gravaturi simus eum, etiamsi adscisceremus terram et mare. Merc. Bona verba, ô Mars; non enim tutum est dicere talia, ne lucremur aliquid etiam mali *ex* garrulitate. Mars. Putas verò me dicturum fuisse hæc apud omnes? Nônne verò apud te solum, quem intellexi continentem-esse-linguæ? Non ergo potui reticere apud *te id* quod inter minas *ejus* visum est mihi audienti maximè ridiculum. Memini enim, non *ita* multò ante, cum Neptunus et Juno, et Minerva insurgentes machinati-essent vincire eum captum, *memini, inquam,* quomodo *tunc* omnimodus fuit, *i. e in omnes versabat se partes,* dum expaveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *ejus*, voc·sset centimanum Briareum illi auxiliatorem, vinctus-fuisset *cum* ipso fulmine ac tronitru. Subiit *itaque* mihi hæc reputanti ridere propter ejus grandiloquentiam. Merc. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

DIALOGUS VIII.

DIOGENIS ET POLLUCIS.

Diog. MANDO tibi, ô Pollux (est enim, opinor, tuum reviviscere cras) postquam celerrimè *(i. e. quamprimum)* ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo, deridentem philosophos alterum-cum-altero rixantes) *mando, inquam, tibi* dicere, illi, quòd—— "Diogenes, ô Menippe, jubet te, si *ea*-quæ *sunt* in terra satis derisasunt *a* te, venire "huc derisurum multo plura. Illic enim *(scil. in vita)* risus erat "tibi adhuc in incerto, et *dictum* illud *poterat* frequens *objici tibi*, "*nempe*, Quis enim penitus novit quæ *futura sunt* post *hanc* vitam? "Hic autem non desines firmiter *(i. e. vera de causa)* ridere, quem"admodum ego nunc: Et præcipuè cum videas divites, et satrapas, "et tyrannos humiles adeò et obscuros, agnitos *ab aliis* solo ploratu; "et *ex eo* quòd molles *sint* et degeneres, *semper* recordati terrestrium." —— Dicito hæc illi: et præterea, "*ipsum* venire per impletâ mul"tis lupinis, et, sicubi invenerit cœnam Hecates jacentem in trivio, vel "ovum ex lustratione, vel tale quiddam." Pol. At renunciabo hæc, ô Diogenes. Qualis verò est homo *qua-ad*-faciem, ut optimè agnoscam *eum*? Diog. Senex calvaster, gerens tritum-pallium fenestratum, pervium omni vento, et variegatum assumentis pannorum-tritorum. Ridet autem perpetuò, et plerumque vellicat arrogantes hosce philosophos. Pol. Facile erit reperire *eum* ex hisce *signis*. Diog. Visne ut mandem aliquid ad ipsos etiam illos philosophos? Pol. Loquere; neque enim *est* hoc grave. Diog. In summa, adhortare eos ut-desi-

sant augari, et contendere de Totis, et cornua generare sibi-invicem et crocodilos facere, et docere mentem *suam* interrogare talia inutilia. Pol. At dicent me, reprehendentem ipsorum sapientiam, esse indoctum et ineruditum. Diog. Tu verò illis *plorare* a me dicito. Pol. Renunciabo et hæc, ô Diogenes. Diog. Nuncia verò divitibus, ô charissime Polluccule, hæc a nobis: "Quid custoditis aurum, ô vani? "Quid verò excruciatis vosmet, supputantes fœnora, et congerentes "talenta super talenta, quos necesse-est paulo post *huc* venire, ha-"bentes unicum obolum?" Pol. Dicentur iis et hæc. Diog. At dic etiam pulchris et robustis, *nempe*, et Megillo Corinthio illi et Damoxeno palæstritæ, quòd apud nos nec flava coma, neque læti nigrive oculi, aut rubor est ampliùs in facie aut nervi intenti, aut humeri robusti; sed omnia nobis-*cum sunt* idem pulvis, *ut* aiunt, *cum-sint* crania pulchritudine nuda. Pol. Non molestum est neque hæc dicere pulchris et robustis. Diog. Et dic, ô Lacon, pauperibus (sunt verò plurimi et gravati *ea* re et deplorantes inopiam *suam*) neque lachrymare, neque plorare; exponens *iis* æqualitatem hic *existentem*, quòd videbunt *eos*, qui illic *sunt* divites, nil præstantiores se ipsis. Et, si videtur, exprobrato hæc Lacedæmoniis tuis a me, dicens eos enervatos-esse. Pol. Dicito nihil, ô Diogenes, de Lacedæmoniis; non enim tolerabo. Renunciabo autem illis quæ mandâsti ad cæteros. Diog. Omittemus hos, quoniam tibi videtur. Tu autem deferto sermones a me *ad eos* quibus ante dixi.

DIALOGUS IX.

PLUTO, SEU CONTRA MENIPPUM.

Crœsus. Non ferre-possumus, ô Pluto, canem hunc Menippum juxta-habitantem. Quare aut alicubi collocato eum *amotum a nobis*, aut transmigrabimus, nos in alium locum. Plut. Quid autem grave vobis facit, cum sit pariter mortuus? Crœs. Postquam nos ploramus et gemimus, recordati eorum supra (*i. e. rerum terrestrium*) Midas quidem hìcce auri, Sardanapalus verò multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, et convitiatur, vocans nos mancipia et piacula. Nonnunquam autem et cantans obturbat ploratus nostros, et prorsus molestus est. Plut. Quare dicunt hæc, ô Menippe? Men. Vera dicunt, ô Pluto. Odi enim ipsos *quod*-sint degeneres et perditi; quibus non satis erat malè vixisse, sed et mortui adhuc recordantur, ac tenaces-sunt terrestrium. Delector igitur eos angens. Plut. At non oportet; contristantur enim, non parvis privati. Men. Tune etiam-deliras, ô Pluto, qui-suffragaris horum gemitibus? Plut. Nequaquam, sed non vellem vos dissidias movere.

Men. Et sanè, ô pessimi Lydorum et Phrygum, et Assyriorum, ita cognoscite *de* me, quasi non cessaturo. Quocunque enim iveritis, *usque* sequar angens, et cantu-obstrepens, et deridens. Croes. An-non hæc *sunt* contumelia? Men. Non; sed illa erant contumelia, quæ vos egistis dignantes (*i. e. dignum censentes*) adorari, et præpetulantia-illudentes viris liberis, et non omnino mortis memores: plorate ergo omnibus istis spoliati. Croes. Multis ô Dii, et magnis possessionibus! Mid. Quanto ego auro! Sard. Quantis ego deliciis? Men. Euge! ita facite: vos quidem lugete: verò sæpius connectens (*i. e. vobiscum concinens*) dictum illud, *Nosce teipsum*, occentabo vobis: decet enim me occentantem talibus ploratibus.

DIALOGUS X.

MENIPPI, AMPHILOCHI, ET TROPHONII.

Men. NESCIO quomodo vos, ô Trophoni et Amphiloche, cum sitis mortui, honestati estis templis, et vates videmini, et vani mortales existimârunt vos esse Deos. Troph. Quomodo itaque *sumus* nos culpabiles, si illi præ stultitia opinantur talia de mortuis? Men. At non opinarentur nisi vos etiam viventes (*i. e. in vita*) portenta-ostentâssetis talia, quasi futurorum præscii, et valentes prædicere consulentibus. Troph. Sciat sanè Amphilochus hicce, ô Menippe, quòd respondendum est ipsi pro se. Ego autem Heros sum, et vaticinor, si quis ad me descenderit.—Tu autem vidêris non omnino (*i. e. nunquam*) peregrinatus-fuisse Lebadiæ; *alioqui* enim non diffideres tu hisce *rebus*. Men. Quid ais? Nisi enim adîissem Lebadiam, et indutus linteis, ridiculè *interim* manibus tenens offam, irrepsissem in specum *tuum* per humile (*i. e. angustum*) ostium, non possem scire quòd mortuus es *et tu*, sicut nos, solâ differens imposturâ—Sed, per vaticinandi artem, *oro*, Quid tandem est Heros? Ignoro enim. Troph. *Est* quiddam ex homine èt Deo compositum. Men. Quod neque homo est, ut dicis, neque Deus; et utrumque-simul est. Quò igitur illud tuum Dei dimidium nunc abîit? Troph. Edit-oracula, ô Menippe, in Bœotia. Men. Nescio, ô Trophoni, quid dices: at perspicuè quidem video, quòd totus es mortuus.

DIALOGUS XI.

MERCURII ET CHARONTIS.

Mer. SUPPUTEMUS, ô portitor, si videtur, quæcunque jam mihi debes, ut non posthac de iis rixemur. Char. Supputemus, ô Mercuri, *est* enim melius et minoris-negotii de iis *nunc* statuere. Mer. Attuli *tibi ut*-mandâras, anchoram quinque drachmarum. Char. Magni dicis *pretii*. Mer. Per Plutonem, emi *eam* quinque; et tropoterem *(i. e. lorum-quo-remus-alligatur)* obolis duobus. Char. Pone quinque drachmas, et obolos duos. Mer. Et acum *emi* pro velo —*pro illa* quinque ego obolos deposui. Char. Appone et nos. Mer. Et ceram ad oblinendas navigii rimas, et clavos, et funiculum, ex quo hyperam fecisti, drachmis omnia duobus. Char. Euge! emisti hæc vili. Mer. Hæc sunt *quæ emi*, nisi quid aliud effugit nos in computatione. Quando igitur dices *te* hæc soluturum? Char. Nunc sanè impossibile *est*; si verò pestis aliqua, aut bellum, demiserit confertos quosdam *(i. e. umbrarum turbam)* tunc licebit *mihi* lucrari *aliquid* in multitudine, falsò-supputanti portoria. Mer. Ego igitur nunc sedebo, orans pessima *quæque* evenire *mala*, ut ex his fructum capiam. Char. Non aliter est *(i. e. non aliter licet mihi solvere)* ô Mercuri. Nunc verò pauci ad nos, ut vides, descendunt; pax etenim *est*. Mer. Ita melius, etiamsi debitum *hoc* prorogetur nobis a te. At verò nôsti, ô Charon, quales antiqui *illi* advenerunt, robusti omnes, sanguine pleni, et saucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem et crura præ luxuria; pallidi omnes, et degeneres, nec similes illis *antiquis*. Plerique verò eorum veniunt per divitias *(i. e. divitiis mortem eorum maturantibus)* insidiantes, ut videntur, alii-aliis. Char. *Nec mirum*; hæ etenim sunt prorsus expetibiles. Mer. Ego ergo minimè videar peccare, acriter exigens debita a te.

DIALOGUS XII.

PLUTONIS ET MERCURII.

Plut. NOSTINE senem illum, illum dico prorsus senio-confectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagies-mille qui venantur *ejus* hæreditatem. Mer. Etiam; dicis *nempe* Sicyonium illum. Quid ergo? Plut. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos *jam* vixit, totidem alios, et, si possibile esset, adhuc plures: detrahe autem *huc* adulatores ejus Charinum juvenem, et Damonem, cæterosque omnes ordine. Mer. Tale *factum*

videretur præposterum. Plut. Nequaquam, sed æquissimum. Quid enim passi (*i. e. quâ causâ moti*) precantur illum mori, aut nil attinentes (*i. e. nullo modo ei cognati*) vendicant sibi *ejus* opes? Quod verò est fœdissimum omnium *est hoc* quòd, *secretò* precantes talia, colunt tamen *eum* in propatulo.—Et, *eodem* ægrotante, *quamvis* quidem quæ *intus* machinantur manifesta *sunt* omnibus, promittunt tamen *se* sacrificaturos, si convaluerit; et, in summa, varia quædam est hominum adulatio. Esto ille, propter hæc, immortalis; illi verò abeant præ ipso, frustra inhiantes *ejus opibus*. Mer. *Sic* patientur ridicula, veteratores ut-sunt.—Et ille plerumque scitè admodum lactat eos, et sperare-facit; et, in summa, semper moribundo similis corroboratur multo magis-quam juvenes. Illi verò, partiti jam inter se hæreditatem, *spe*-pascuntur, proponentes sibi beatam vitam. Plut. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem e media spe *abrepti*, postquam-reliquerint divitias somnio-possessas, veniant jam *huc* mali malè mortui. Mer. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. Plut. Detrahe: ille verò factus rursus adolescens pro sene, deducet singulos *ad sepulchrum*.

DIALOGUS XIII.

TERPSIONIS ET PLUTONIS.

Terps. HOCCINE justum *est*, ô Pluto, me quidem triginta annos natum mortuum esse, Thucritum verò senem *illum* ultra nonaginta (*i. e. plus quàm nonagenarium*) adhuc vivere? Plut. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans hæreditatem *ejus*, per omne tempus insidiabaris ei. Terps. Nonne etenim oportuit *illum* senem, et non amplius valentem uti divitiis, e vita abire juvenibus cedentem? Plut. Novas fers-leges, ô Terpsion; *nempe*, eum mori qui non ampliùs valet uti divitiis, ad voluptatem. Parca verò, et Natura hoc aliter ordinavit. Terps. Accuso igitur hanc *Parcam de hujusmodi* ordinatione. Oportebat enim rem ordine quodammodo fieri; *nempe*, seniorem *mori* priorem, et post hunc quicunque ætate *esset* secundùm ipsum; *rem* verò nequaquam inverti, neque decrepitum sanè vivere, habentem tres *tantùm* dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem muco *quo-ad* nasum, lippitudinè verò *quo-ad* oculos; nil suave jam sentientem, *et* a juvenibus derisum *quasi* animatum quoddam sepulchrum; *non, inquam, oportuit hunc vivere*, pulcherrimos verò et robustissimos juvenes emori. Hoc enim *est quasi* Fluminum Refluxus. Aut, denique, oporteret *juvenes*

scire, quando sextum unusquisque sit moriturus, ut non ullos frustra colerent. Nunc verò *obtinet* illud proverbii, *Plaustrum sæpe bovem effert.* PLUT. Hæc quidem, ô Terpsion, fiunt multo prudentiùs quàm tibi videtur.—Vos verò quid passi (*i. e. quâ causâ moti*) gaudetis *opibus* alienis, *et vosmet* senibus orbis in-adoptionem-inducitis, ferentes eosdem (*i. e. iis servientes ?*) Debetis igitur risum (*i. e. estis deridendi*) ab iisdem defossi (*i. e. sepulti :*) quæ etiam res fit multis jucundissima. Nam quo magis optatis vos *illos* mori, eò magis suave *est* omnibus mori vos ante illos. Novam enim quandam hanc artem excogitâstis, anus amantes ac senes, et præcipuè, si sint orbi : parentes verò *sunt* vobis inamabiles.—Quanquam multi jam *ex* amatis, intelligentes astutiam vestram *in* amore, etsi fortè habent liberos fingunt *tamen se* eos odio habere, ut et ipsi amatores habeant. At deinde qui olim dona ferebant exclusi quidem sunt in testamentis; filius vero, et natura, ut justum est, potiuntur omnibus : illi verò, dolore confecti, dentibus strident. TERPS. Vera hæc dicis !—Quantum itaque meorum devoravit Thucritus *iste !* semper morituro similis, et quandocunque introirem, subtus-gemiscens, et subcrocitans penetrale quiddam, perinde-atque pullus imperfectus ex ovo ? Adeò ut ego, putans eum quamprimum conscensurum, feretrum, plurima *ei* miserim, ne æmuli me munificentiâ superarent. Et plerumque jacebam insomnis præ curis enumerans, *et* disponens singula. Hæc igitur (*viz.*) vigiliæ et curæ, exstitere mihi causa mortis : ille autem, postquam-deglutîsset tantam mihi escam, astitit *mihi* pridie irridens dum sepelirer. PLUT. Euge, ô Thucrite ! vivas diutissimè, ditescens simul, et deridens tales ; neque tu prius moriaris, quàm præmiseris *huc* adulatores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum *esset*, si Chariades morietur-ante Thucritum. PLUT. Bono-sis animo, ô Terpsion : nam et Phidon, et Melanthus, et omnino omnes præcedent eum, *mortui* præ ipsis curis. TERPS. Laudo hæc.—Vivas diutissime, ô Thucrite !

DIALOGUS XIV.

ZENOPHANTÆ ET CALLIDEMIDÆ.

ZEN. Tu verò ô Callidemide, quomodo mortuus-es ? Nôsti etenim quòd ego, cum essem Diniæ parasitus, suffocatus sum plus justo devorans ; aderas enim mihi morienti. CAL. Aderam, ô Zenophanta : meum verò (*i. e. mea mors*) fuit inopinatum quiddam. Nam nôsti et tu forsan senem illum Ptœodorum. ZEN. Illumne orbum, divitem illum, cum-quo novi te plerumque versantem ? CAL. Illum ipsum semper colebam, promittens *mihimet eum* moriturum, me hærede : postquam verò res protracta-est in longissimum, et senex ultra Titho-

nium (*i. e. Tithoni annos*) vixerat, inveni compendiariam quandam viam ad hæreditatem. Mercatus enim venenum, persuasi pocillatori, *ut* simul atque Ptœodorus posceret *quid* bibendum (bibit verò abunde) *tum ille*, injecto in calicem meraciore *vino*, haberet idem paratum, et daret ei. Si verò faceret hoc, juravi me dimissurum eum liberum. ZEN. Quid ergo factum-est ? Vidêris enim narraturus quiddam prorsus inopinatum. CAL. Postquam itaque loti venimus *ad cœnam*, puer habens jam duo pocula parata, alterum quidem Ptœodoro, continens venenum, alterum verò mihi, *tum* errore captus, nescio quomodo, dedit sanè venenum mihi, non venenatum verò Ptœodoro. Deinceps ille quidem bibebat ; ego verò statim porrectim admodum jacui, supposititium pro illo cadaver.——Quid hoc ? Ridesne, ô Zenophanta ? Atqui non oportet irridere virum sodalem. ZEN. *Cur non ?* Passus-es enim lepida (*i. e. lepide*) ô Callidemide. Quid autem ad hæc *dixit* senex ? CAL. Primò quidem perturbatus-est *ad rem* improvisam. Deinde intelligens, opinor, quod factum-est, risit et ipse *ea* quæ pocillator fecerat. ZEN. At non oportuit te divertisse in compendiariam illam viam. *Hæreditas* enim obveniret tibi tutiùs viâ vulgari, etsi esset paulo tardior.

DIALOGUS XV.

CNEMONIS ET DAMNIPPI.

CNEM. HOC *est* illud proverbii, *Hinnulus* devicit *Leonem*. DAM. Quìd stomacharis, ô Cnemon ? CNEM. Rogas, quìd stomacher ? Invitus reliqui hæredem astu-elusus miser, prætermittens *eos* quos volebam imprimis possidere mea. DAM. Quomodo hoc evenit ? CNEM. Colebam Hermolaum illum prorsus divitem, et liberis-carentem, sub mortem (*i. e. imminente ejus morte*) et ille non illibenter admittebat officium *meum*. Tum visum est mihi hoc etiam *inter alia* esse astutum, *nempe*, in lucem proferre testamentum, in quo reliquerim illi mea omnia ; ut et ille æmularetur, et idem faceret *ergu me*. DAM. Quid igitur *fecit* ille ? CNEM. Ne novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subitò mortuus-sum, tecto in-me illapso ; et nunc Hermolaus habet mea, quasi lupus quispiam qui-abripuerit etiam hamum *cum* esca. DAM. Non solum *hamum et escam*, sed et ipsum te piscatorem : ita ut commentum struxeris contra teipsum. CNEM. Videor *ita* fecisse. Ploro igitur.

DIALOGUS XVI.

CHARONTIS ET MERCURII.

CHAR. AUDITE quomodò res vestræ *sese* habent. Parva est vobis, ut videtis, ac putrida navicula, et perfluit undique; et, si inclinaverit in alterutrum *latus*, subversa peribit. Vos-verò tam-multi simul venitis, plurima quisque afferentes. Si igitur cum hisce conscenderitis, verear ne postea pœnituerit-vos, et præcipuè, quotquot nandi non estis-periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Dicam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix etenim vel sic navigium vos capiet.—Tibi verò, ô Mercuri, curæ erit neminem posthac recipere, qui nudus non fuerit, et abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, et recipe eos, nudos conscendere cogens. MER. Benè dicis: atque ita faciemus.—Et quisnam est hic primus? MEN. Menippus ego. At ecce, ô Mercuri, pera mea et baculum projecta-sunt in lacum; at tritum-pallium non attuli, rectè faciens. MER. Conscende, ô Menippe, vir optimè, et primum occupato locum in excelso juxta gubernatorem, ut observes omnes.—Pulcher verò hic quisnam est? CHAR. Charmolaus *sum* amabilis ille Megarensis, cujus osculum erat (*i. e. æstimabatur*) talentorum duorum. MER. Exue igitur pulchritudinem, et labia *cum* ipsis osculis, et comam prolixam, et genarum ruborem, et cutem totam. Benè habet, succinctus es, jam conscende. Hic verò purpurâ et diademate *indutus*, truculentus hic? quis, *inquam es tu?* LAMP. Lampichus *sum ego*, Gelorum tyrannus. MER. Quid ergó, ô Lampiche, ades tam-multa gerens. LAMP. Quid (*i. e. quomodo*) ergo, ô Mercuri, deceret virum tyrannum nudum venire? MER. Nequaquam sanè tyrannum, sed mortuum potiùs: quare exuito hæc. LAMP. Ecce tibi abjectæ sunt divitiæ. MER. Abjice, ô Lampiche, et jactantiam, et fastum; nam *hæc tecum* simul-incidentia gravabunt navigium. LAMP. At-verò sine me habere diadema et chlamydem. MER. Nequaquàm, sed depone et hæc. LAMP. Esto. Quid præterea? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, et amentiam, et insolentiam, et iracundiam: hæc quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis verò es tu crassus et carnosus? DAM. Damasias athleta. MER. Etiam: *idem esse* vidêris. Novi etenim te, sæpe conspicatus in palæstris. DAM. Ita, ô Mercuri: sed recipe me nudum. MER. Nequaquàm nudum, ô bone, *utpotè* circumdatum tam multa carne: quare exue illam, quoniam submerges scapham, imponens alterum tantùm pedem. Verum abjice et coronas hasce et præconia. DAM. Ecce tibi re verâ nudus sum, ut vides, et par pondere cæteris mortuis. MER. Ita meliùs *est te* levem esse, quare jam ingredere.—Et tu, ô Crato, depositis

divitiis, et mollitie, et luxu insuper, nec portato vestimenta sepulchralia, neque dignitates majorum. Relinque verò et genus, et gloriam, et si quandò civitas præconio promulgavit te nimirum beneficum, et statuarum inscriptiones; neque prædicato, quòd *cives* congessere tibi magnum sepulchrum; nam et hæc in memoriam-revocata gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam? MER. Papæ! Tu verò armatus quid *tibi* vis? Aut quid portas trophæum hoc? CRAT. Quia vici, ô Mercuri, et præclaras-res-gessi, et civitas me honestavit. MER. Relinque trophæum in terra; pax enim *est* apud inferos, et nihil opus-erit armis.—Quisnam vero est hic ex habitu *ipso* gravis, et fastuose-se-gerens; hic sublatis superciliis, hic in curis *totus*, hic prolixam demittens barbam? MEN. Philosophus quispiam, ô Mercuri, *ut præ se fert;* sed potiùs (*i. e. reverà*) præstigiator, et prodigiorum fictione refertus: quapropter denudato et hunc, videbis enim multa et ridicula sub veste occulta MER. Depone tu primò habitum; deindè hæc omnia.—O Jupiter! quantam portat jactantiam, quantam verò inscitiam, et contentionem, et inanem gloriam, et quæstiones dubias, et ratiocinia spinosa, et cogitationes perplexas? Sed et vanum laborem valdè multum, et deliramenti non parum, et nugas, et minutiarum disquisitionem: *imo*, per Jovem, et aurum hoc. et voluptuosum affectum, et impudentiam, et iracundiam, et delicias, et mollitiem: non enim *hæc* me latent, etsi ea studiosè occultes. Depone autem et mendacia, et jactantiam, et opinionem, te esse aliis meliorem. Quòd, si habens hæc omnia conscendas, quæ quinquaginta-remorum navis te ceperit? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque et hirsutam, ut vides. Pili sunt minarum quinque, ad minimum. MER. Rectè dicis; depone et hanc. PHIL. Et quisnam erit tonsor? MER. Menippus hic, acceptâ naupegorum securi, abscindet eam, scalâ usus *pro* episcopo, (*i. e. trunci vice.*) MEN. Nequaquàm, ô Mercuri, sed da mihi serram, hoc enim *erit* magis ridiculum. MER. Sufficit securis. Euge! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum fœtorem. MEN. Vin' paululum auferam et *de* superciliis? MER. Maximè. Sustulit enim hæc super frontem, efferens seipsum, nescio quam ob rem. Quid hoc? Etiam lachrymaris, ô scelest, et ad mortem expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimè utilem ei in vita. PHIL. Depone ergo et tu, ô Menippe, Libertatem, et loquendi simplicitatem, et alacritatem, et magnanimitatem, et risum. *Tune* solus aliorum rides? MER. Nequaquàm: sed retine hæc, levia cum sint, et valdè portatu facilia, et ad navigationem utilia.—Et tu, ô rhetor, depone tantam verborum circuitionem perpetuam, et antitheses, et adæquationes, et periodos, et barbarismos, et alia verborum pondera. RHET. Esto; ecce; depono.

Mer. Bene *res* habet. Quare solve retinacula, tollamus scalam, subtrahatur anchora, expande velum, dirige, ô portitor, clavum. Benè patiamur, (*i. e. prosperè navigemus*).—Quid ploratis, ô vani ? Et præcipuè, tu philosophe, qui nuper spoliatus-*es* barba ? Phil. Quia, ô Mercuri, putabam animam esse immortalem. Men. Mentitur ; alia etenim videntur eum contristare. Mer. Quænam ? Men. Quòd non ampliùs cœnas opiparas cœnabit, neque noctu exiens clam omnes, et caput pallio circumvolvens, lustrabit prostibula in orbem (*i. e. undique*), et manè decipiens juvenes *non* accipiet pecuniam propter philosophiam. Hæc illi dolent. Phil. Tu verò, ô Menippe, nonne gravaris *quod sis* mortuus ? Men. Quomodo, qui festinavi ad mortem, nemine vocante ?—Sed inter sermones *nostros*, nonne clamor aliquis auditur, quasi quorundam à terrâ vociferantium. Mer. Etiam, ô Menippe ; non autem ab uno loco ; sed alii sanè, convenientes ad concionem, rident omnes, oblectati propter Lampichi mortem, et uxor ejus undique-premitur a mulieribus, et pueruli ejus nuper-nati, et illi, *inquam*, similiter obruuntur plurimis lapidibus a pueris. Alii vero laudant Diophantum rhetorem Sicyone, recitantem funebres orationes in Cratonem hunc. Et, per Jovem, Damasiæ mater ejulans inceptat unà cum mulieribus lamentationem in Damasiam.—Nemo verò, ô Menippe, te deflet ; solus enim jaces in tranquillo. Men. Nequaquàm *ita res habet* ; sed paulò post audies canes luctuosissimè ululantes propter me, et corvos alis plangentes, cum convenientes me sepelient, Mer. Fortis es, ô Menippe.—Sed quum nos *jam* transfretavimus, vos quidem procedentes rectâ illâ *viâ*, abite ad tribunal. Ego verò et portitor alios allatum-ibimus. Men. Prosperè navigate, ô Mercuri. ——Progrediamur et nos.—Quare etiamnum cunctamini ? Necesse erit *vos* judicari, et dicunt pœnas esse graves, *nempe*, rotas, et vultures, et saxa. Vita verò cujusque manifestabitur.

DIALOGUS XVII.

CRATETIS ET DIOGENIS.

Crat. NOSTIN', ô Diogenes, Mœrichum illum divitem, illum prorsus divitem, illum è Corintho ; illum possidentem multas naves onerarias, cujus consobrinus Aristeas, et ipse opulentus, solebat dictitare Homericum illud, *Aut tolle me, aut ego te ?* Diog. Cujus *rei* causâ, ô Crates, colebant se-mutuò ? Crat. Hæreditatis causâ uterque, quum-essent coævi. Et in lucem proferebant testamenta ; Mœrichus quidem relinquens Aristeam dominum suorum omnium, si *ipse* priùs-moreretur ; Aristeas verò Mœrichum, si *idem Aristeas* prior abiret. Hæc sanè scripta fuerant. Illi verò colebant se-mutuò, super-

antes *alter alterum* adulatione. Et vates conjectantes futurum, sive ab astris, sive a somniis, ut Chaldæorum filii; *nec solum illi*, sed et Pythius ipse concedebat victoriam nunc quidem Aristeæ, nunc verò Maricho; et lances inclinabant modò quidem in hunc, modò verò in illum. DIOG. Quisnam igitur, ô Crates, fuit eventus? *Est* enim auditu dignum. CRAT. Mortui sunt ambo eodem die; hæreditates verò redierunt ad Eunomium et Thrasyclem, ambos *illorum* cognatos, nec unquam a-vatibus-prædiscentes hæc ita fore. *Illi* enim (*Marichus scil. et Aristeas*) navigantes a Sicyone in Cirrham *et* Iapygi obliquo occursantes circa medium eursum subversi sunt. DIOG. Benè fecerunt, (*i. e. hoc meritò evenit*). Nos verò, cum eramus in vita, cogitabamus nil tale alter-de-altero: neque ego unquam optabam Antisthenem mori, ut hæres potirer baculo ejus (habuit autem omnino validum, quoniam fecerat *idem* ex oleastro) nec tu, opinor, ô Crates, cupiebas mei mortui hæres-potiri possessionibus, *scil.* dolioque, et pera continente duas lupinorum chœnices. CRAT. Nil etenim mihi hisce opus-fuit: sed neque tibi, ô Diogenes. Nam et tu hæres-potitus-es *iis rebus* Antisthenis, quibus opus-erat, et ego tuis, multò majoribus et splendidioribus Persarum imperio. DIOG. Quænam hæc dicis? CRAT. Sapientiam, in-me-ipso-sufficientiam, veritatem, loquendi simplicitatem, libertatem. DIOG. Memini, per Jovem, *me* successorem accepisse has divitias ab Antisthene, et reliquisse tibi adhuc auctiores. CRAT. Sed alii negligebant tales possessiones, et nemo colebat nos, expectans *se* hæredem-fore: omnes verò spectabant ad aurum. DIOG. Nec-injuriâ *negligebant opes nostras;* non enim habebant ubi reciperent talia a nobis perfluentes præ luxuria, tanquam putria marsupia. Quare, si quandò aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, et perfluebat, fundo continere non valente; quale quiddam hæ Danai virgines patiuntur, infundentes *aquam* in dolium perforatum. Servabant verò *illi* aurum dentibus, et unguibus, et omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò *huc* venient ferentes obolum *duntaxat*, et hunc, usque ad portitorem *solummodo*.

DIALOGUS XVIII.

ALEXANDRI, ANNIBALIS, MINOIS, ET SCIPIONIS.

ALEX. OPORTET me, ô Libyce, præponi tibi; sum enim præstantior. ANN. Minimè quidem, sed me. ALEX. Judicet igitur Minos MIN. Quinam verò estis? ALEX. Hic quidem *est* Annibal Carthaginiensis; ego verò Alexander, *filius* Philippi. MIN. Per Jovem, præclari ambo; sed et de quo *est* vobis contentio? ALEX. De

præstantia. Hic enim ait se fuisse meliorem me ducem. At dico ego, quod *et* nôrunt omnes, *me* rebus bellicis præstare non solum huic, sed prope omnibus ante me *ducibus*. MIN. Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus dicito. ANN. O Minos, adjutus sum *quo ad* hoc unum (*i. e. profecò hac una in re*) quòd hìc Græcam etiam linquam didici; ita ut hicce ne hac quidem *parte* ferat plus quam-ego, *i. e. superet.*—Dico verò, hos præcipue dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum *statum* induti imperio per se (*i. e. propriâ virtute*), et digni habiti magistratu. Ego, itaque, cum essem legatus fratri *meo*, primò cum paucis in Hispaniam irrumpens habitus-sum-dignus maximis *honoribus*, *utpotè* judicatus *omnium* præstantissimus. Et cepi Celtiberos, et devici Galatas. Hesperios. Et, cum-transissem montes ingentes, percurri omnia *loca* circa Eridanum; et subversas reddidi tot urbes, et campestrem Italiam subjugavi, et veni usque ad suburbia præcellentis urbis *Romæ*; et tot occidi uno die, ut metirer annulos eorum modiis, et pontibus insternerem flumina *ex* cadaveribus. Et gessi hæc omnia, neque Ammonis filius vocatus, neque simulans *me* esse Deum, aut matris *meæ* somnia narrans; sed confessus *me* esse hominem, et æquiparatus ducibus prudentissimis, et confligens cum militibus pugnacissimis: non, *ut ille*, Medos debellans, et Armenios, aufugientes, priusquam aliquis sequeretur, et statim victoriam tradentes, audenti *eam petere*. Alexander verò, accepto paterno imperio, *id* auxit, et late extendit, *hoc autem præstitit*, usus fortunæ impetu. Postquàm igitur vicit, et superavit miserum illum Darium Issique et Arbelis, *tunc* abcedens *à* patriis *moribus* adorari postulavit, et mutato-vivendi more transtulit se *ad* Medorum vivendi rationem: et cæde fœdavit amicos in conviviis, et corripuit *eos* ad mortem. Ego verò exæquo imperavi patriæ, et quum *illa* revocabat, hostibus magnâ expeditione navigantibus-contra-Libyam, statim parui, et exhibui me *ut* privatum. Et damnatus tuli rem *eam* æquo-animo. Et præstiti hæc, cum-essem barbarus, et Grææ disciplinæ ineruditus. Et neque decantavi Homerum, ut hic; neque eruditus *fui* sub Aristotele sophista, *utpotè*, usus solâ bonâ naturâ.—Hæc sunt *ea*, in-quibus dico ego *me* esse præstantiorem Alexandro. Si verò hic est ornatior, quod vinctum-erat caput diademate (forsan quidem et hæc honesta *sunt* Macedonibus) non tamen propter hoc debet videri melior generoso, et imperatorio viro, qui usus-est ingenio magis quàm fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Libycum *habiturum*. Tu verò, ô Alexander, quid dicis ad hæc? ALEX. Oporteret quidem, ô Minos, nil *dicere* contra virum adeò strenuum: nam vel fama sufficit *ad* te docendum, quantus quidem ego rex, quantus verò hic latro fuit. Advertere tamen, an paululo eum superaverim, qui, cum-essem adhuc adolescens, res-*gerendas* aggressus et cohibui (*i. e. pacavi*) turbatum

regnum, et ultus-sum patris percussores, perterrefactâ Græciâ Thebanorum clade. Et, electus dux ab iisdem *Græciæ civitatibus*, non dignum-putavi *me*, protegentem imperium Macedonum, contentum-esse imperare *iis tantùm regionibus* quotquot pater *meus* reliquerat; sed, animo occupans totum orbem, et grave putans, ni subjugarem omnia, invasi Asiam paucos ducens, et vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, et Phrygiâ, et, in summa, subactis *quæcunque erant* ante pedes (*i. e. obvia*) veni ad Issum, ubi Darius, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nôstis vos, quàm multos mortuos ad-vos demiserim uno die. Portitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus-tumultuariis (*i. e. utcunque factis*) transfretâsse. Et gessi has *res* ipse primus-periclitans, et decorum putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis *gesta*, veni porrò usque-ad Indos, et feci Oceanum terminum imperii, et elephantes eorum cepi, et Porum subjugavi. Et, trajecto Tanai, Scythas, viros non contemnendos, devici magno equestri prœlio. Et benèfeci amicis, et ultus-sum hostes. Si verò visus-sum hominibus etiam Deus, ignoscendi *sunt* illi vel tale quiddam de me credentes propter magnitudinem rerum *a me gestarum*. Denique verò, mortuus-sum ego rex; hic verò in fuga apud Prusiam Bithynum, ut par erat, versutissimum et crudelissimum *obire*. Omitto verò dicere quomodo superavit Italos; quòd non viribus, sed malitiâ, et perfidiâ, et dolis. *Præstitit* verò nil legitimum aut apertum. Quoniam verò exprobravit mihi delicias, videtur mihi oblitus-esse *eorum* quæ egit Capuæ, versans cum meretricibus, et admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potiùs invaderem, quid magni præstitissem, captâ Italiâ sine sanguine, et subjugatâ Libyâ, et *regionibus iis* usque-ad Gades? Sed illa jam formidantia, et confitentia me dominum, non visa-sunt mihi bello-digna. Dixi.——Tu verò, ô Minos, judica. Nam vel hæc è multis sufficiunt. SCIP. Ne *judices*, nisi priùs audiveris et me. MIN. Quis verò es *tu*, ô bone? Aut unde existens (*i. e. unde oriundus*) verba-facis? SCIP. Scipio *sum* Italus imperator, qui cepi Carthaginem, et Afros subegi magnis prœliis. MIN. Quid igitur dicis et tu: SCIP. Inferiorem quidem *me* esse Alexandro, præstantiorem verò Annibale; qui persecutus sum eundem victum et turpitèr fugere-coactum. Quomodè ergo hic non *sit* impudens, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Annibalem*, comparari dignum-censeo. MIN. Æqua dicis, per Jovem, ô Scipio. Quare Alexander quidem judicatur primus; tu verò post illum; deinde tertius Annibal, si videtur; nec ipse comtemnendus.

DIALOGUS XIX.

DIOGENIS ET ALEXANDRI.

Diog. QUID hoc, ô Alexander? Tune etiam mortuus es, sicut nos omnes? Alex. Vides, ô Diogenes, *ita rem esse:* non verò mirum, si, homo cum essem, mortuus sim. Diog. Ammon ergo mentitus-est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. Alex. Philippi procul-dubio. Non enim mortuus-fuissem, si essem Ammonis. Diog. Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe* Draconem habuisse consuetudinem *cum* ea, et visum-fuisse in *ejus* lecto: deinde te eo-modo natum-fuisse: Philippum verò fuisse-deceptum, opinantem *se* esse patrem tuum. Alex. Audivi hæc et ipse, sicut tu. Nunc autem video, quòd neque mater, neque vates Ammonii dixere quid sanum, (*i. e. verùm*). Diog. At, ô Alexander, mendacium eorum fuit non inutile tibi ad res *gerendas.* Multi enim, existimantes te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? Alex. Nescio, ô Diogenes; non enim præoccupavi statuere aliquid de eo, nisi hoc solùm, quòd moriens dedi annulum Perdiccæ. Sed quid rides, ô Diogenes? Diog. Quid aliud quàm recordarer *ea* quæ Græci faciebant, adulantes tibi nuper adepto imperium, et eligentes *te* defensorem (*i. e. patronum*) et imperatorem contra barbaros; quidam verò adscribentes *te* duodecim Diis, et extruentes templa, et sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepeliverunt? Alex. Jaceo adhuc in Babylone tertium hunc diem. Ptolemæus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e. qui nunc in morâ sunt ei*) *se* me in Ægyptum abductum ibi sepulturum, ut unus fiam ex Ægyptiis Diis. Diog. Nònne risero, ô Alexander, videns te etiamnum apud inferos delirentem, et sperantem, fieri Annubim vel Osirim? Sed ne speres hæc, ô divinissime: non enim fas *est* quemquam eorum, *qui* semel transnavigârunt paludem, et pervenerunt intra ostium *orci,* reverti *in vitam.* Non enim *est* negligens Æacus, nec contemnendus Cerberus. Libenter verò discerem illud ex te, quomodo fers, quoties reputas, quantam apud superos fœlicitatem relinquens *huc* venisti; *nempe,* corporis custodes, et satellètes, et satrapas, et tantum auri, et gentes adorantes, et Babylonem, et Bactra, et magnas belluas, et honorem, et gloriam, et insignem esse agitantem *currum,* vinctum caput vittâ candidâ, et purpurâ substrictum. Nònne hæc subeuntia memoriam contristant te? Quid lachrymaris, ô vane? Nònne sapiens ille Aristoteles docuit te hoc, *scil.* non firma putare ea quæ *sunt* a fortuna. Alex. Illene sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire *facta* Aristotelis; quam multa a me petierit, quæ verò *ad me* scripserit; ut vero abusus fuerit

ambitione mea ergà eruditionem, assentans, et laudans, nunc quidem propter formam, quasi esset et hæc pars *aliqua* Boni; nunc verò propter res gestas et divitias. Putabat etenim rursus et has esse bonas, ut et ipse accipiens *eas* non erubesceret; præstigiator, ô Diogenes, homo, et artifex! At verò hunc fructum-percepi ex ejus sapientia, *scil.* discruciari *propter illa* quæ paulò ante enumerâsti, ut propter maxima bona. Diog. Sed nôstin' quid facies? Suggeram enim tibi remedium doloris. Quando helleborus non hìc nascitur, tu tamen saltem, ore inhiante hauriens aquam Lethes, bibe, et rursus bibe, et sæpius; ita enim desines discruciari de bonis Aristotelicis: video enim et Clitum illum, et Callisthenem, et alios multos irruentes in te, ut discerpant, et ulciscantur te *ob ea* quæ perpetrâsti *in* ipsos. Quare ito tu aliâ hac *viâ*, et bibe sæpius, ut dixi.

DIALOGUS XX.

ALEXANDRI ET PHILIPPI.

Phil. NON potes quidem, ô Alexander, nunc inficiari *te* esse meum filium: non enim mortuus-fuisses, Ammonis si esses. Alex. Nec ignorabam ipse, ô pater, quòd eram filius Philippi *filii* Amyntæ; sed accepi vaticinium, utpotè existimans *idem* esse utile ad res *gerendas*. Phil. Quid ais? Utilene tibi videbatur præbere te fallendum a vatibus? Alex. Non hoc *volui* sed barbari, *inquam*, perculsi-stupebant me, et nemo jam obstabat, quòd opinarentur *se cum* Deo pugnare; quapropter faciliùs superavi eos. Phil. Quosnam pugnâ dignos viros vicisti tu, qui semper conflixisti *cum* timidis, prætendentibus arculos, et parmulas, et gerras salignas? Superare Græcos, Bœotios, *nempe*, et Phocenses, et Athenienses, erat opus *præclarum*. Prætereà subigere Arcadum armaturam gravem, et equitatum Thessalum, et jaculatores Eleorum et parmularios Mantineorum; aut Thracas, aut Illyrios, aut etiam Pæonas; hæc *inquam*, magna fuere. Nònne verò nôsti, quomodo *vel* decem millia *hominum* ascendentes ante te cum *duce* Clearcho superârunt Medos, et Persas, et Chaldæos, et homines *illos* auro ornatos, mollesque; neque illos sustinentes venire ad manus (*i. e. confligere*), sed fugientes priusquam sagitta *ad eos* pertingeret. Alex. At Scythæ, ô pater, et Indorum elephantes *fuere* opus quoddam non contemnendum. Et simul devici eos, non ipsos dividendo, neque *per* proditiones victorias emendo. Nec pejeravi unquam, aut pollicitus *aliquid* fidem-solvi, aut egi perfidum quid vincendi gratiâ. Et, *quo ad* Græcos, recepi quidem quosdam *ex iis* sine sanguine. Forsan verò audîsti quomodo ultus-sum Thebanos. Phil. Novi hæc omnia; Clitus enim nunciavit mihi, quem tu inter cœnandum hastâ trans-

fossum interfecisti, quòd ausus-esset laudibus extollere me præ tuis rebus gestis. Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induisti, et tiaram rectam imposuisti, et à Macedonibus liberis viris adorari postulâsti. Et, quod *est* omnium maxime-ridiculum, imitatus es *mores* subactorum. Omitto enim dicere quam-multa alia patrâsti, includens viros eruditos *cum* leonibus, et celebrans tales *(i. e. tam fœdas)* nuptias, et deperiens Hephæstionem. Cum-audirem *hæc*, laudavi unum *solummodo nempe*, quòd abstinuisti ab uxore Darii pulchrâ existente, et curam-adhibuisti matris et filiarum ejus. Hæc etenim *sunt* regia. Alex. Nònne verò laudas, ô pater, *meam* periculorum appetentiam, et *me* primum desiliisse intra mœnia apud Oxydracas, et accepisse tot vulnera ? Phil. Non laudo hoc, ô Alexander ; haud quia non puto esse decorum, *vel* regem aliquando etiam vulnerari, et periclitantem præire exercitum ; sed quòd tale *facinus* minimè tibi profuit. Creditus enim esse Deus, si-quando vulnerareris, et *homines* viderent in-morem-oneris exportatum è prœlio, sanguine manantem, *et* gementem propter vulnus ; hæc, *inquam*, essent ludibrio spectantibus, et Ammon argueretur præstigiator, et mendax vates, prophetæque ejus adulatores. Aut *(si hanc rem hoc modo consideres)* quis non rideret, videns Jovis filium animo deficientem *et* medicorum ope esse indigentem ? Nunc etenim, cum jam mortuus sis, nònne putas multos esse qui carpant prætextum istum, cum videant cadaver Dei porrectim jacens, putrescens jam et tumefactum in morem corporum omnium ? Aliterque *considerando*, ô Alexander, etiam utile illud, ut vocâsti, *nempe, te*, per hoc *(i. e. fictionem)* facilè vincere ; *illud, inquam, ipsum* abstulit tibi multum gloriæ *rerum* benè gestarum. Quodque enim *tuum memorabile facinus* videbatur minutius, à Deo fieri visum. Alex. Non hæc putant homines de me, sed statuunt me æmulum Herculi et Baccho. Et quidem solus ego superavi Aornum illam, *quam* neuter illorum cepit. Phil. Vidên', ut hæc dicas, quasi Ammonis filius ? qui comparas teipsum Herculi et Baccho ; et non erubescis, ô Alexander, nec dedisces arrogantiam, et nosces teipsum, et sapies jam mortuus.

DIALOGUS XXI.

ACHILLIS ET ANTILOCHI.

Ant. QUALIA, ô Achilles, nuper dicta sunt *à* te Ulyssi de morte ? Quam ignava, et indigna ambobus *tuis* præceptoribus, Chirone et Phœnice ? Auscultabam enim, cum diceres, *te* velle colonum mercede-servire apud aliquem *è* pauperibus, cui multus non suppetat victus, potiùs quàm mortuus omnibus imperare. Hæc dicere deceret qui-

dem forsan Phrygem aliquem abjectum, timidum, et ultra pulchrè se habens (*i. e. præter honestum*) vitæ amantem. Magnum verò est dedecus, et contrarietas rebus à-te gestis in vita, *te* filium Pelei, heroum omnium periculorum-appetentissimum, cogitare humilia adeò de sese : qui, cum-liceret longævum ingloriè regnare in Phthiotide, lubens prætulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc imperitus eorum *quæ* hìc *sunt*, et ignarus, utrum illorum (*gloria scil. an vita*) esset præstantius, præposui infœlicem illam gloriolam vitæ. Nunc verò intelligo tandem, quàm quidem inutilis illa *sit*. Et, etiamsi superi *homines* quàm maximè decantabunt *gesta mea*, æqualis tamen honos *est* apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest ; sed jacemus omnes sub eadem caligine, similes, et differentes alii-ab aliis in *re* nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt : mera verò *est hìc* æqualitas, et mortuus similis *est mortuo*, sive ignavus *fuerit* sive strenuus. Hæc discruciant me ; atque *ideo* gravor, quòd non mercede-servio, vivens, (*i. e. in vita*). ANT. Quid agat tamen quispiam, ô Achilles ? Ita enim visum-est naturæ, *scil.* omnes omnino mori. Quare oportet *te* legi acquiescere, et non discruciari statutis. Et præterea, videsne quot sociorum *tuorum* sumus hìc circa te ? paulo post verò et Ulysses in-totum descendet. Fert autem solatium vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidên' Herculem, et Meleagrum, aliosquè admirabiles viros, qui, non opinor, acciperent reditum, si quis remitteret eos *in vitum* mercede-servituros pauperibus et victu-egentibus viris ? ACHIL. Consilium quidem *tuum est* amicum. Memoria verò eorum *quæ aguntur* in vita, nescio quomodo, discruciat me et quemque, opinor vestrum. Si verò non confitemini, estis hoc pejores, per silentium (*i. e. secretò* patientes idem *quod ego*. ANT. Non ; sed meliores, ô Achilles : videmus enim inutilitatem loquendi. Datum verò est nobis silere, et ferre, et tolerare, ne optantes talia *nos* etiam debeamus risum (*i. e. derideamur et nos*) sicut tu.

DIALOGUS XXII.

MENIPPI ET TANTALI.

MEN. QUID fles, ô Tantale, aut cur, stans ad lacum, teipsum deploras ? TANT. Quia, ô Menippe, enectus sum siti. MEN. Adeòne piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens *aquam* cavâ manu. TANT. Nullum *esset* commodum, si incumberem ; aqua enim fugit, postquàm senserit me appropinquantem. Si verò aliquando etiam hauriam, et admoveam *eam* ori, non præoccupo

madefaciens (*i. e. non priùs, sive sat citò madefacio*) summum labrum, et *aqua* per digitos perfluens, nescio quomodo, relinquit rursus manum siccam. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire et sitire, sepultum est alicubi in Lydia' Tu verò anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi esset corpus. MEN. Sed hoc ita *esse* credamus, quoniam dicis *te* siti puniri. Quid verò itaque dirum tibi erit (*i. e. eveniet?*) Num metuis ne moriaris inopia potûs? Non enim video alium orcum post hunc, aut obitum hinc in alium locum. TANT. Rectè sanè dicis. Et hoc igitur *est* pars condemnationis, *nempe, me*, nil indigentem, cupidum-*tamen*-esse bibendi. MEN. Deliras, ô Tantale; et, per Jovem, vidêris reverâ indigere potu, *nempe*, mero (*i. e. immixto*) helleboro, qui pateris *quiddam* diversum *ab* iis qui a canibus rabiosis mori-sunt, formidans non aquam, sed sitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibit; *est* enim impossibile; quanquam non omnes, sicut tu, sitiunt ex condemnatione, aquâ eos non expectante.

DIALOGUS XXIII.

MENIPPI ET ÆACI.

MEN. EXPONE mihi, per Plutonem, ô Æace, omnia in orco. ÆAC. Non facilè, ô Menippe, omnia. Accipe autem quotquot per capita-cognoscenda *sunt*. Hic quidem, quòd Cerbèrus est, nôsti? et adveniens jam vidisti portitorem hunc, qui trajecit te, et lacum, et Pyriphlegethontem. MEN. Novi hæc, et te, quòd januam custodis. Vidi etiam regem, et Furias. Ostende verò mihi homines antiquos, et præcipuè eorum illustres. ÆAC. Hic quidem *est* Agamemnon, hic Achilles, hic Idomeneus juxta *eum*. Postea Ulysses, deindè Ajax, et Diomedes, et Græcorum optimates. MEN. Papæ, Homere! Qualia tibi rhapsodiarum capita projecta-sunt humi, incognita, et informia, cinis omnia, et meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, est hic? ÆAC. Cyrus est. Hic verò Crœsus; hic ultra eum Sardanapalus? hic ultra hos Midas; ille vero Xerxes. MEN. Tene igitur, ô sceleste, exhorruit Græcia ponte-jungentem Hellespontum, affectantem verò navigare per montes?—Qualis verò est et Crœsus! Sardanapalum autem, ô Æace, permitte mihi in malam percutere. ÆAC. Nequaquam; franges enim cranium ejus, muliebre cum sit. MEN. Ergo amplexabor tamen eum, cum-sit omnino semi-fœmi-

na. ÆAC. Visne verò ostendam tibi et philosophos? MEN. *Ita*, per Jovem. ÆAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita; et tu quòque, ô Menippe. MEN. Annon adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. *Habet*, ô bone, fabas; ita ut hoc non *sit* tibi edule. PYTH. Da modò; alia *sunt* apud mortuos dogmata. *Jam* enim didici, quòd fabæ et testiculi parentum, hìc *saltem*, nil *sint* simile, *sive*, *non sint idem*. ÆAC. Hic autem est Solon *filius* Execestidis, et ille Thales; et juxta ipsos Pittacus, et cæteri *sapientes*. Sunt verò omnes septem, ut vides. MEN. Hi, ô Æace, soli aliorum læti *sunt*, et alacres. Quis verò est ille cinere oppletus, quasi panis subcineritius, ille qui totus pullulavit pustulis? ÆAC. Empedocles, ô Menippe, qui ab Ætna adest semiustus. MEN. Quid passus (*i. e. quâ causâ motus*), ô æripes optime, injecisti teipsum in crateras? EMP. Insania quædam, ô Menippe, *adègit me*. MEN. Non, per Jovem, sed vana gloria, et fastus, et gravedo plurima (*i. e. stultitia*:) Hæc, *inquam*, combusserunt te *cum* ipsum crepidis *tuis*; indignum, ut eras. Veruntamen commentum illud non profuit tibi; nam deprehensus es mortuus.—Ubinam verò, ô Æace, *est* Socrates? ÆAC. Ille nugatur plerumque cum Nestore et Palamede. MEN. Vellem tamen videre ipsum, si hic sit alicubi. ÆAC. Vidên' calvum illum? MEN. Sunt omnes calvi; ita-ut hoc esset-omnium nota. ÆAC. Simum illum dico. MEN. *Est* et hoc idem: *sunt* enim omnes simi. SOCR. Mene quæris, ô Menippe? MEN. Maximè, ô Socrates. SOCR. Quomodò res *se habent* Athenis? MEN. Multi Juniorum profitentur philosophari: et certè plurimi *eorum sunt* summi philosophi, si quis spectet ipsos *tantum* habitus, et *incessus-eorum*. *Quod-ad* cætera autem—Vidisti, opinor, qualis ad te venerit Aristippus, et Plato ipse; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. SOCR. Quid verò sentiunt de me? MEN. O Socrates, beatus es homo *quoad* talia (*i. e. fama beatus es.*) Omnes itaque existimant fuisse te admirabilem virum, et novisse hæc omnia (oportet enim, opinor, verum dicere) nil *interim* scientem. SOCR. Dixi et ipse hæc iis; illi verò putabant rem esse prætextum. MEN. Quinam verò sunt hi circa te? SOCR. Charmides, ô Menippe, et Phædrus, et ille Cliniæ *filius*. MEN. Euge, ô Socrates, quoniam hìc etiam exerces artem tuam, et pulchros non despicis. SOCR. Quid enim aliud suavius agerem?—Sed accumbito prope nos, si videtur. MEN. Non, per Jovem; abeo enim ad Crœsum et Sardanapalum prope ipsos habitaturus; videor enim *mihi* non paululum risurus audiens *illos* plorantes. ÆAC. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Aliàs verò, ô Menippe, videbis pleraque *videnda*. MEN. Abito. Hæc etenim, ô Æace, sufficiunt.

DIALOGUS XXIV.

MENIPPI ET CERBERI.

Men. O Cerbere, (sum enim tibi cognatus, cum sim et ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descenderet ad vos? Par *est* enim te Deum non solùm latrare, sed etiam humanum sonare, cum velis. Cerb. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, et non omnino mortem formidare visus, et volens indicare hoc stantibus extra ostium, postquam verò inclinavit intra hiatum, et vidit caliginem, et ego cicutà mordens ipsum jam cunctantem pede detraxi, *tum* ejulabat, ut *solent* infantes, et deplorabat liberos suos, et fiebat omnigenus (*i. e. versabat se in omnes partes.*) Men. Homo igitur sophista fuit, et non verè rem contemnebat? Cerb. Non *verè*; sed, postquam id necessarium vidit, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum* pati: *et hoc*, ut spectatores *eum* admirarentur. Et universè dicere possum de omnibus talibus, *quòd sunt* audaces et fortes usque ad *orci* fauces; quæ verò *sunt* intùs certissimum *sunt* indicium, *an sint verè fortes.* Men. Ego verò quomodo visus sum tibi descendisse? Cerb. Solus, ô Menippe, dignus genere (*i. e. magnanimiter;*) et Diogenes ante te; quia intrâstis non coacti, nec protrusi, sed spontanei; ridentes, et renunciantes omnibus Plorare.

DIALOGUS XXV.

CHARONTIS ET MENIPPI.

Char. REDDE portoria, ô scelesté. Men. Vociferare, ô Charon, si hoc *est* tibi jucundius. Char. Redde, inquam, *portoria*, pro quibus transvexi te. Men. Non accipere potes a non habente. Char. Estne verò aliquis non habens obolum? Men. Non quidem novi, an *sit* etiam alius quispiam: ego verò non habeo. Char. At, per Plutonem, præfocabo te, ô impure, nisi reddideris. Men. Et ego, *hoc* baculo feriens, frangam tibi caput. Char. *Tune* igitur gratis navigaveris tantum trajectum? Men. Solvat tibi pro me Mercurius, qui me tibi tradidit. Mer. per Jovem, *multum* lucrarer, si, *præter alios labores meos*, futurus-sum etiam solvere *portoria pro* mortuis. Char. Non absistam a te. Men. *Igitur*, subducto navigio, permaneto *hic*, hujus *rei* (*i. e. me retinendi*) gratiâ.—Sed quomodo accipias quod non habeo? Char. Tu verò nonne nôsti, quòd oportebat afferre? Men. Novi quidem; non autem habui. Quid ergo? Opportuitne *me*, propter hoc, non mori? Char. Solusne ergo gloriabere gra-

tis transfretâsse. MEN. Non gratis, ô bone! exhausi enim *sentinam*, et remum arripui, et unus *e* cæteris vectoribus non flebam. CHAR. Nil hæc *sunt* ad portoria. Oportet te obolum reddere; non enim fas *est* aliter fieri. MEN. Abducito ergo me rursus in vitam. CHAR. Bellè dicis, ut, ob hoc, etiam plagas accipiam ab Æaco. MEN. Ne ergo turbas-cieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, et Hecates cœnam. CHAR. Unde ô Mercuri, adduxisti nobis canem hunc? Qualia verò loquebatur etiam in trajectu, vectores omnes deridens, et vellicans, et unus cantillans, plorantibus illis? MEN. An ignoras, ô Charon, qualem transvexisti virum? omnino liberum, et cui nil est curæ. Hic est Menippus *ille*. CHAR. Atqui si unquam te cepero—MEN. Si ceperis, ô bone—bis vero non capies.

DIALOGUS XXVI.

DIOGENIS ET MAUSOLI.

DIOG. QUA de re, ô Car, magna-cogitas (*i. e. animum inflatus es*) et dignaris præponi nobis omnibus? MAUS. Vel propter regnum, ô Sinopensis; qui quidem rex-fui totius Cariæ, imperavi verò Lydis etiam quibusdam, et insulas quasdam subegi, et progressus sum usque ad Miletum, subversis plerisque Ioniæ *partibus*. Et pulcher eram, et amplus, et in bellis validus. Hoc verò *est* maximum, quòd in Halicarnasso habeo monumentum perquam magnum *in me* impositum, quantum non alius mortuus, et neque adeo elaboratum ad pulchritudinem; equis et viris ad absolutissimam *formam* expressis *e* marmore pulcherrimo? quale ne vel templum aliquis facilè inveniat. Nonne tibi videor jure magna-cogitare *sive efferri*, propter hæc? DIOG. Propter regnum, ais, et pulchritudinem, et sepulchri molem. MAUS. Per Jovem, propter hæc. DIOG. Atqui, ô pulcher Mausole, neque vires illæ ampliùs tibi adsunt, neque forma. Si itaque eligeremus aliquem venustatis *nostræ* arbitrum, non possum dicere, quare tua calvaria præferatur meæ. Ambæ enim *sunt* calvæ, et nudæ, et pariter dentes ostendimus, et orbati-sumus oculis, et simi-facti naribus. Fortasse quidem sepulchrum illud, et sumptuosa illa saxa possint-esse-*usui* Halicarnasseis ad ostentandum, et gloriosè-jactandum apud hospites, *nempe, cum ostendant*, quàm magnificum sit ipsis ædificium; non video autem, ô bone, quid tu ex-eo fruaris, nisi hoc dicas, quod pressus sub tantis saxis fers onus magis (*i. e. majus*) *quam nos*. MAUS. *Fuerintne* ergo illa omnia stolida (*i. e. inania*) mihi, et eritne Diogenes honore par Mausolo? DIOG. Non par, ô nobilissime; Mausolus enim plorabit recordatus terrestria, in quibus existimabat se esse beatum.

Diogenes verò deridebit eum. Et alter quidem, *scil. Mausolus*, memorabit sepulchrum suum extructum ab Artemisia uxore et sorore *sua:* Diogenes verò non novit quidem, an habeat quod corporis sepulchrum, neque enim cura erat ipsi hujus. At, ô Carum abjectissime, functus vitâ viri reliquit *apud* præstantissimos famam de se excelsiorem, et in firmiori loco *(i. e. fundamento)* extructam quam tuum *illud* monumentum.

DIALOGUS XXVII.

NIREI, THERSITÆ ET MENIPPI.

Nir. EN sanè, Menippus hic dijudicabit, uter *nostrûm* est formosior. Dic, ô Menippe, nonne videor tibi pulchrior? Men. Quinam vero estis? Oportet enim, opinor, hoc priùs scire. Nir. Nireus et Thersites. Men. Uter igitur Nireus et uter Thersites? Nondum enim *vel* hoc manifestum. Thers. Jam quidem obtinui hoc unum, quòd sum tibi similis, et non tantùm differs, quantùm cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego, ille capite-acuto, et glabro, apparui *jam* judici nil deterior *te*. Tempus verò *est* tibi, ô Menippe, *dicere*, utrum existimes formosiorem. Nir. Me *sanè* filium Aglaiæ et Charopis, *qui veni pulcherrimus sub* (i. e. ad) *Ilium*. Men. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem *nostra* similia *sunt;* calvaria verò *tua* dignosci potest hoc solummodo a Thersitæ calvariâ, quod tua *est* fragilis: habes enim molliculam eam, et neutiquam virilem. Nir. At verò roga Homerum, qualis eram cum Græcis commilitarem. Men. Somnia mihi narras. Ego verò *æstimo* quæ video, et nunc possides: qui autem tunc *vivebant* nôrunt illa, *quæ tu nunc jactas*. Nir. Nônne ergo ego, ô Menippe, sum hîc formosior. Men. Neque *es* tu, neque alius formosus. Æqualitas enim *est* apud inferos, et pares *sunt* omnes. Thers. vel hoc quidem mihi sufficit.

DIALOGUS XXVIII.

MENIPPI ET CHIRONIS.

Men. AUDIVI, ô Chiron, quòd, cum esses Deus, cupiebas *tamen* obire. Chir. Audîsti hæc vera, ô Menippe. Et mortuus sum, ut vides, cum potuerim esse immortalis. Men. Quinam verò te mortis amor occupavit, *quippe* rei plerisque inamabilis? Chir. Dicam *id*

apud te, quum sis non imprudens. Non erat ampliùs *mihi* jucundum immortalitate frui. MEN. Nònne erat jucundum *te* viventem tueri lucem? CHIR. Non, ô Menippe: Ego enim duco JUCUNDUM illud, *ut vocatur*, esse varium quiddam, et non simplex. Ego verò vivens perpetuò, et fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsæ, et omnia contingentia, ordine singula, quasi succedebant aliis aliis) satiatus-sum ergo iis. JUCUNDUM enim prorsus erat non in semper eodem, sed etiam in permutando. MEN. Bene dicis, ô Chiron. Quomodo verò fers ea *quæ* apud inferos *sunt*, ex quo, iis prælatis, *huc* venisti? CHIR. Non insuaviter, ô Menippe? equalitas enim *est* prorsus popularis, et res habet nil differentiæ, esse in luce, vel in tenebris. Et preterea, nec sitire necesse est, ut apud superos, neque esurire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi-ipsi, et oratio tua redeat eodèm. CHIR. Quomodo hoc dicis? MEN. *Dico hoc*, quia, si perpetua similitudo et identitas rerum in vita fiebant tibi causa-fastidii, similia etiam hìc existentia similiter fient causa-fastidii, oportebit *te* quærere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, *est* impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod *ego* opinor, *et alii* dicunt; *nempe*, *oportere*, prudentem acquiescere, et contentum esse præsentibus, et putare nil eorum intolerabile.

DIALOGUS XXIX.

DIOGENIS, ANTISTHENIS, ET CRATETIS.

DIOG. OTIUM *nunc* agimus, Antisthenes et Crates: quare cur non obambulaturi abimus rectâ *versus orci* descensum, visuri descendentes, quales, *nempe*, sunt, et quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut-dimittantur, supplicantes; quosdam autem ægrè descendentes, et, Mercurio *eos* in cervicem impellente, reluctantes tamen, et supinos contra-nitentes, nulla necessitate, (*i. e. frustra.*) CRAT. Ego itaque etiam narrabo vobis, quæ vidi in via, cum descenderem. DIOG. Narra, ô Crates; vidêris enim dicturus quædam prorsus ridicula. CRAT. Descendebant quidem et alii plurimi nobiscum; inter eos verò illustres *quidam*, *nempe*, et Ismenodorus dives ille nostrâs, et Arsaces præfectus Mediæ, et Orœtes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem dum-proficisceretur, opinor, Eleusinem) et gemebat, et habuit vulnus in manibus, et inclamabat liberos nuper natos quos reliquerat, et incusabat se audaciæ, qui, transiens Cithæronem, et iter-faciens-per loca cir-

-ca Eleutheras bellis vastata, adduxerat *tamen* duos tantùm famulos; idque, cum haberet secum quinque phialas aureas, et cymbia quatuor Arsaces vero (*erat* enim jam natu-grandis, et, per Jovem, non inhonestus facie pro barbarico, (*i. e. pro barbarorum hominum aspectu*) ægrè ferebat, et indignabatur incedere pedibus, et volebat sibi equum adduci. Equus enim mortuus-fuerat-*cum* ipso, ambo transfixi unâ plagâ a Thrace quodam scutato in prœlio ad Araxim contra Cappadocem. Arsaces enim, ut *ipse* narrabat, prorumpens longè *ante* alios adequitabat. Thrax verò subsistens, *et* scutum *suum* subiens, excutit hastam Arsacis. Hic verò et (*nempe Thrax*) supponens sarissam transfodit ipsumque equum. Ant. Quommodo, ô Crates, possibile *erat* hoc fieri unâ plagâ? Crat. Facillimè, ô Antisthenes. Hic enim (*scil. Arsaces*) adequitabat, prætendens contum quendam viginti-cubitalem; Thrax verò, cum excussisset plagam peltâ, et cuspis præteriisset ipsum, subsidens in genu excepit impetum *Arsacis* sarissâ, et sub pectus vulnerat equum, transfodientem sese præ vehementia et impetu; trajicitur verò et Arsaces penitus in inguen usque ad nates. Vides quale *hoc* factum evenit; opus *fuit* non viri, sed potiùs equi. Indignabatur tamen *Arsaces*, quòd esset, cæteris *tantùm* honore-æqualis, et volebat eques decendere.—Orœtes autem *erat* privatus, et prorsus pedibus tener, et non potuit stare humi, nedum incedere. Medi verò omnes re-verâ patiuntur idem. Postquam descenderint ab equis, ægrè incedunt, veluti qui summis-pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jacêret, et vellet nullo pacto resurgere, *tunc* Mercurius optimus tollens eum portabat usque ad cymbam: ego verò ridebam. Ant. Ego autem, cum descenderem, non admiscui meipsum cæteris, sed, relinquens plorantes illos, *et* accurrens ad cymbam, præoccupavi locum, ut commodè navigarem. In trajectu verò, nonnulli quidem et flebant, et nauseabant: ego autem oblectabar admodum inter eos. Diog. Tu sanè, ô Crates, et *tu* Antisthenes, tales sortiti-estis comites. At et Blepsias fœnerator ille ex Piræo, et Lampis Acarnan externorum militum-ductor, et Damis dives ille e Corintho, simul descendebant mecum: Damis quidem mortuus ex veneno *dato* a filio; Lampis verò jugulatus *a* seipso, ob amorem Myrtii meretricis. Miser autem Blepsias dicebatur exaruisse fame; et ostendebat *hoc*, apparens pallidus supra modum, et ad exilissimum attenuatus. Ego verò, etsi *ante* nôram interrogabam *tamen*, quomodo mortuus-fuisset.—Dixi dein' Damidi filium accusanti: "Passus es sanè " non injusta ab eo, qui habens mille simul talenta, et luxurians ipse *jam* " nonagenarius, suppeditabas *tamen* quatuor *tantùm* obolos adolescen- " tulo octodecim-annorum."—Tu verò (*deinde aiebam*) " ô Acarnan " (gemebat enim et ille, et Myrtium execrabatur) quid accusas amo- " rem, non verò teipsum? *Tu*, qui nunquam formidabas hostes, sed " audacter prœliabaris ante alios, captus-es tamen *tu* fortis ille a puellâ

"vulgari, et fictis lacrymis, et gemitibus!"—Blepsias equidem, ipse præoccupans, accusabat nimiam ipsius stultitiam, quòd vanus (*i. e. nequicquam*) putans *se* in perpetuum victurum custodierat opes *suas* hæredibus nil attinentibus (*i. è. nullo modo sibi cognatis*)—Sèd, *denique,* gementes *illi* tum mihi præbebant voluptatem non modicam—At jam quidem sumus ad ostium *orci*. Oportet *itaque nos* prospicere et procul contemplari advenientes. Papæ? plurimi quidem *sunt*, et varii, et lacrymantes omnes, præter nuper natos hosce, et infantes. Quin et prorsus senio-confecti lugent. Quid hoc? Num vitæ philtrum *quoddam* eos tenet? Libet ergo interrogare decrepitum hunc—"Quid lacrymaris *tu* mortuus tam ætate-provectus? Quid indignaris, ô optime, idque, cum adveneris *huc* senex? Nuncubi rex eras? Men. Nequaquam. Diog. At satrapa *forsan?* Men. Neque hoc. Diog. Num ergo dives-eras, ideòque dolet te obîsse, relictis deliciis plurimis? Men. Nil tale; sed jam quidem natus-eram circiter *annos* nonaginta. Habui verò victum inopem ex arundine et linea, egenus supra modum, et liberis carens, et claudus insuper, et aquosum intuens (*i. e. lippiens.*) Diog. Anne dein', talis cum-esses, cupiebas vivere? Men. Etiam: Lux enim erat dulcis, mori autem dirum et fugiendum. Diog. Deliras, ô senex, et pueriliter-agis in re necessaria, idque, cum-sis coævus *vel* portitori. Quid igitur posthac dixerit quispiam de adolescentibus, cum tam grandævi sunt vivendi-cupidi, quos oportebat mortem sectari tanquam malorum in senectutute remedium."—Sed abeamus, ne quis etiam suspicetur nos quasi fugam meditantes, videns collectos circa ostium.

DIALOGUS XXX.

AJACIS ET AGAMEMNONIS.

Agam. SI tu, ô Ajax, furore-correptus interfecisti teipsum, at membratim-concidisti et nos omnes, quid accusas Ulyssem? Et nuper, neque aspexisti ipsum, cum venit *huc* vatem-consulturus, nec dignatus-es alloqui virum commilitonem ac sodalem, sed fastuosè *et* grandi incessu *eum* præteriisti. Ajax. Meritò, ô Agamemnon; nam idem *ille* extitit mihi causa furoris, *quippe qui* solus *mihi* competitor-oppositus *fuerat* pro armis. Agam. Voluistine verò esse sine-æmulo, et absque-pulvere superare omnes? Ajax. Etiam, *quo-ad* talia; armatura enim, cum-esset patruelis *mei*, erat mihi domestica (*i. e. cognatione debita.*) Et vos cæteri *proceres*, multò præstantiores *isto* detrectâstis certamen, et cessistis mihi certaminis præmia. Iste verò *filius*-Laertæ, quem ego sæpe servavi periclitantem (*i. e.*

cum parum abesset quin) concideretur a Phrygibus, voluit esse præstantior *me*, et magis-idoneus obtinendis armis. Agam. Accusa igitur, ô generose, Thetidem; quæ, cum-oporterat tibi tradere hæreditatem armorum, cum esses cognatus *Achilli*, afferens *tamen eadem* in medio posuit. Ajax. Minimè; sed Ulyssem, qui solus æmulatus est. Agam. Venia, ô Ajax, *ei debetur*, si cum esset homo, appetivit gloriam, rem dulcissimam, cujus gratiâ et nostrûm unusquisque periclitari sustinet: quandoquidem etiam vicit te, et hoc apud judices Trojanos. Ajax. Novi ego, quæ me condemnavit; sed non fas *est* dicere aliquid de Diis. At non possum, ô Agamemnon, non odisse Ulyssem, ne *quidem* si ipsa mihi Minerva hoc imperet.

DIALOGUS XXXI.

MINOIS ET SOSTRATI.

Min. IMMITTATUR sanè Sostratus hicce latro in Pyriphlegethontem. Sacrilegus autem hic discerpatur a Chimæra. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur et ipse jecur *(i. e. quo-ad jecur)* a vulturibus. At vos, boni, abite ociùs in campum Elysium, et habitate insulas beatorum, pro iis-quæ justa fecistis in vita. Sost. Audi, ô Minos, num tibi videbor justa dicere. Min. Audiamne jam denuo? Annon, ô Sostrate, *jam* convictus-es, ut-qui sis malus, et tam multos occideris? Sost. Convictus sum quidem; at vide, an justè puniar. Min. Et omnino, si justum *est* meritum *cuique* rependere. Sost. Responde tamen mihi, ô Minos: interrogabo enim te breve quiddam. Min. Dic, modò non prolixa, ut jam et alios judicemus. Sost. Quæcunque egi in vita, utrùm volens egi, an destinata-fuerant mihi a Parca. Min. A Parca proculdubio. Sost. Nonne igitur nos omnes, et qui videmur boni, et qui mali, agimus hæc illi subservientes, *scil. Parcæ?* Min. Etiam; *subservientes* Clothoi, quæ injunxit cuique nascenti *omnia ab eo in vitâ* agenda. Sost. Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit, utpote ab eodem* vi compulsus (ut, cum carnifex, aut satelles, *occidit aliquem,* ille quidem *(nempe carnifex)* obtemperans judici, hic verò *(scil. satelles)* (tyranno) quemnam *in re tali* accusabis *tu* cædis? Min. Judicem proculdubio, aut tyrannum? quoniam non gladium ipsum: hic enim *(scil. gladius)* subservit *solummodo,* cum-sit *nil nisi* instrumentum ad *satiandam* iram illi qui primus præbuit causam *(i. e. qui necis autor fuit.)* Sost. Euge, ô Minos, quòd etiam auges *argumentum meum* exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda

est gratia, aut uter perscribendus est beneficus? MIN. Is-qui misit ô Sostrate; qui enim attulit erat minister *tantum*. SOST. Vidên' ergo, quàm injusta facias, puniens nos, qui fuimus ministri *tantùm* eorum quæ Clotho imperavit; et honorans hos, qui bona aliena *solummodo* ministrârunt; Non enim potest quis illud dicere, *nempe*, quòd possibile erat contradicere iis quæ imperata fuere cum omni necessitate. MIN. O Sostrate, si accuratè examines, videas et alia plurima fieri non secundùm rationem. At tu capies fructum hunc *e* quæstione *tua;* quoniam vidêris esse non solùm latro, sed et sophista quidam ——Solvito ipsum, ô Mercuri, et ne-amplius puniatur.——Vide verò, ne doceas alios etiam mortuos interrogare similia.

DIALOGUS XXXII.

MENIPPUS, SEU NECYOMANTIA.

MENIPPUS ET PHILONIDES.

MEN. *SALVE, ô atrium, vestibulumque domûs meæ. Ut lubéns te aspexi, progressus in lucem*—PHIL. Nònne Menippus est hic, canis ille? Nequaquam sanè alius, nisi hallucinor ego *ad* Menippos omnes. At quid sibi vult *hæc* habitûs novitas, pileus, *scilicet*, et lyra, et leonis-exuviæ? Accedendum tamen ad eum.——Salve, ô Menippe. Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe. MEN. *Venio relicto manium specu, et tenebrarum portis, ubi orcus incolitur procul* a *Diis.* PHIL. *O* Hercules! *Itane* Menippus mortuus latuit nos (*i. e. clam nos obiit*) et denuo revixit? MEN. *Non; sed orcus recepit me adhuc spirantem.* PHIL. Quænam verò *fuit* tibi causa novæ hujus et incredibilis peregrinationis? MEN. *Juventa, et plurima animi audacia me incitavit.* PHIL. Desine *ô* beate-tragicè loqui, et descendens ab Iambis dicito simpliciter quodammodo, quænam *est* vestis *illa, et* quid tibi opus-fuit itinere inferno? alioqui enim *est illa* via quædam nec jucunda neque grata. MEN. *Necessitas, ô dilecte, dimisit me ad* domum *Ditis consulturum animam Tiresiæ Thebani.* PHIL. Heus, tu! at num deliras? *aliter* enim non ità metricè-decantares apud homines-amicos. MEN. Ne mireris, ô amice; nuper enim versatus *cum* Euripde et Homero, nescio quomodo, impletus-sum carminibus, et metra veniunt spontanea mihi in os—Sed dic mihi. Quomodo *se* habent res apud superos, et quid agunt in urbe? PHIL. Nil novi, sed qualia antehac, *nempe*, rapiunt, pejerant, tabulis-inscribunt-nomina-usuras-debentium (*i. e. fænerantur*) obelos-trutinant (*i. e. vilissimum quodque faciunt lucellum.*) MEN. O miseri, et infelices! non enim nôrunt qualia nuper rata-sunt apud inferos, et

qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum ut illi effugiant, nulla *datur* facultas. PHIL. Quid ais? Estne decretum aliquid novius *ab* inferis de iis-qui hìc *agunt?* MEN. Per Jovem, et multa. Sed non fas *est* ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. PHIL. Nequaquam, ô Menippe, per Jovem, ne invideas sermones homini amico. Dices enim apud *me* tacendi gnarum, et præterea apud etiam sacris-initiatum. MEN. Mandas quidem *mihi* durum mandatum, et non omnino tutum. Sed audendum tamen tui gratiâ.—Decretum est itaque, 'Divites hosce, et opulentos, et aurum inclusum, tanquam Da-" naen, custodientes'—

2. PHIL. Ne prius, ô bone, dicas quæ decreta-sunt, quàm percurras illa quæ perquam libenter audirem ex te, *nempe*, quænam fuit tibi causa descensûs; quis verò itineris dux: tum *singula* ordine, et quæ vidisti, et quæ audîsti apud eos. Veri-simile enim *est* te rerum eximiarum studiòsum nil prætermisisse visu dignum aut auditu. MEN. Parendum *est* tibi etiam *in* his. Quid enim quis faciat, cum cogat amicus?—Et primùm exponam tibi sententiam meam, et unde impulsus-fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum et Hesiodum narrantes bella et seditiones, non solùm semideorum, sed et ipsorum jam Deorum; præterea verò et adulteria eorum, et violentias, et rapinas, et supplicia, et patrum expulsiones, et sororum nuptias, *exinde* putabam hæc omnia pulchra esse, et non leviter erga eadem incitabar. Postquam verò cœpi inter viros censeri, hìc rursus audiebam leges jubentes poetis contraria, *scil.* neque mœchari neque seditiones movere, neque rapinas exercere. Constiti igitur in magna dubitatione, nescius quomodo meipso uterer *(i. e. quid de me facerem.)* Neque enim putabam Deos unquam adulteria-patrâsse, et seditiones-movisse contra se-invicem, nisi judicarent de his tanquam pulchris; neque legum-latores suadere his contraria nisi censerent *id* conducere.

3. Postquam itaque dubius-hærerem, visum est mihi, *me* hosce adeuntem, qui, philosophi vocantur, et *iis* me ipsum in manus tradere, et orare eos ut uterentur me quomodocunque vellent, et ostenderent *mihi* simplicem quandam stabilemque vitæ viam. Hæc quidem itaque mente-agitans adibam eos. At latui meipsum ruens *(i. e. imprudens ruebam)* e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, et perplexitatem plurimam, adeò ut hi mihi statim vitam idiotarum apparere-facerent auream. *Nam* alius videlicet eorum hortabatur omnino voluptati-indulgere, et sequi hanc solam ex omnibus; hanc etenim esse fœlicitatem. Alius verò rursus continuò accinens celebres illos Hesiodi versus de virtute, et sudorem, et ascensum ad *montis* verticem, *suadebat me* semper laborare, et ærumnosum-esse, et corpus subigere, sordentem, et squa-

lentem, et omnibus morosum-me-præbentem, et convitiantem. Jubebat alius contemnere divitias, et putare possessionem earum indifferentem. Alius vero rursus contra ostendebat et ipsas divitias esse BONUM *quid*. Quid verò opus est *me* memorare etiam de mundo? qui quotidie audiebam ab iis *hujusmodi voces, nempe*, ideas, et incorporea, et atomos, et vacua, et talem quandam nominum contrariorum turbam? Et quod absurdissimum *erat* horum omnium difficilium *fuit hoc*, quòd illorum unusquisque, loquens de maximè-contrariis, afferebat sermones vincentes admodum, et persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, *de qua erat quæstio, esse* calidam, neque illi *asserenti eandem esse* frigidam; et hoc, cum plane scirem, quòd non aliquid unquam posset-esse calidum et frigidum eodem tempore. Planè ergo passus eram *quiddam* simile his-qui dormitant, modò quidem annuens, modò iterum renuens. Hoc *quod sum dicturus, est* adhuc multo absurdius illis *quæ jam dixi*. Observans enim, comperi ipsos hosce *philosophos* studiosè-exercentes maximè-contraria ipsorum sermonibus. Vidi itaque eos, qui hortabantur spernere divitias mordicus ipsas tenentes, et de fœnore litigantes: et pro mercede docentes, et harum gratiâ omnia sustinentes: et illos-qui gloriam aspernabantur, omnia ejus gratiâ studiosè agentes: et prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos— Frustratus igitur etiam hac spe, magis adhuc angebar, paululùm *tamen* consolans meipsum quòd et stultus essem, et ignarus adhuc veri oberrarem cum multis, et prudentibus, et magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervigilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis et successoribus. Audiveram enim ipsos et portas inferni aperire incantamentis, et cæremonis quisbusdam, et tutè deducere quem vellent, et inde rursus remittere. Putavi ergo esse optimum *factu*, *me* paciscendo-impetrantem descensum ab horum quopiam, et ad Tiresiam Bœotium profectum discere ab eo, utpote vate et sapiente, quænam esse optima vita, et quam quis rectè sapiens, eligeret. Et sanè, *super hoc*, exsiliens quantâ poteram celeritate contendi rectè Babylonem. Cum verò *eò* pervenissem, convenio Chaldæorum quendam, sapientem virum, et arte Magum, canum quidem capillos, et *quo-ad* venerandum admodum barbam demissum (*i. e. demissam habens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, et supplicans, vix impetravi ab eo mihi viæ *ad inferos* dux-esse quâcunque vellet mercede. Vir autem, me recepto, primò quidem, cum lunâ *novâ* exorsus, lavit *me per* novem et viginti dies, manè deducens ad Euphratem orientem versùs solem, et recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, et minimè certum (*i. e. distinctum*) sicut mali præcones in certaminibus (*i. e.*

(ludis.) Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspuisset in faciem meam, redivit denuo, neminem occurrentium intuens. Et glandes quidem *erant* nobis cibus, potus verò lac, et mulsum, et Choaspis aqua; lectus autem sub dio in herba. Postquam verò satis habuit præparati-per-dietem, ducens *me* circa mediam noctem ad fluvium Tigrem purgavitque me, abstersit, et undique purificavit face, et squillâ, et aliis pluribus, simul et incantamentum illud submurmurans. Deinde incantans me totum, et circumiens, ne læderer a spectris, reducit *me* domum, ita-ut eram retrogradientem: et habuimus reliquum *noctis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adferens verò ornavit, me hisce, pileo, *nempe*, et exuviis leonis, et lyra insuper; jussitque, si quis rogaret me nomen non dicere Menippum, sed Herculem, aut Ulyssem, aut Orpheum. PHIL. Quid ita, ô Menippe? Non enim intelligo causam neque habitûs, neque nominum. MEN. Hoc sanè manifestum *est*, et non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimulâsset me illis, facilè custodias Æaci decepturum, et nullo prohibente transiturum, utpote magis familiarem, cum deducerer tragicè admodum per vestitum.

5. Jam verò itaque lucescebat dies, et degressi ad flumen occupati fuimus circa exitum e-portu. Parata verò erant ipsi et cymba, et sacrificia, et mulsum, et quot alia *erant*-usui ad cæremoniam. Impositis igitur omnibus paratis, tum et ipsi quidem *conscendimus mæsti, et uberes lacrymas fundentes.* Et *jam* quidem aliquatenus vecti fuimus in fluvio. Deinde verò navigavimus in paludem, et lacum in quem Euphrates conditur. Trajecto verò et hoc, devenimus in desertam quandam, et sylvosam, et obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) et foveam effodimus, et oves jugulavimus, et sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, et vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Dæmonesque simul omnes, et Pœnas, et Furias, et nocturnam Hecaten, et excelsam Proserpinam, admiscens simul barbarica quædam, et ignota, et polysyllaba nomina. Statim itaque omnia illa *loca* concussa sunt, et solum diffissum est ex incantamento, et latratus Cerberi procul audiebatur, et res erat supra modum-tristis et aspectu-terribilis. *Timuit verò infra Pluto umbrarum rex.* Jam enim apparebant pleraque, et lacus. Pyriphlegethon, et Plutonis palatia. Descendentes tamen unà per hiatum invenimus Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, et furebat; me verò ociùs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *abfuit quin* ne trajiceremur; nam navigium erat jam onustum, et ejulatu plenum. Navigabant verò omnes saucii, hic quidem capite contusus, ille

verò crure, alius verò alio quopiam *membro; ita ut* mihi viderentur e bello quopiam adesse. Optimus tamen Charon ut vidit leonis exuvias, Herculem esse me ratus recepit, et lubens transvexit, et semitam commonstravit *nobis* egressis.

6. Quoniam verò in tenebris eramus, Mithrobarzanes quidem præibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo consitum. Ibi autem stridulæ mortuorum umbræ circumvolitabant nos. Progressi verò paululum pervenimus ad Minois tribunal. Hic autem sortitus est sedens (*i. e. sedem*) super altum quoddam solium. Pœnæ autem, et Dæmones vindices, et Furiæ assistebant ei. Ex-altera verò parte adducebantur multi quidam ordine catenâ longâ vincti. Dicebantur autem esse mœchi, et lenones, publicani, et adulatores, et delatores et talis turba perturbantium omnia in vita. Seorsim verò divitesque et fœneratores accedebant, palidi et ventricosi, et podagrici, gravatus quisque eorum collari, et corve talentorum duorum. Nos igitur adstantes vidimusque transacta, et audivimus defendentes *sese.* Novi vero quidam mirique oratore, accusabant eos. PHIL. Quinam hi *fuere,* per Jovem? Nec enim gravere et hoc dicere. MEN. Nôstin' alicubi umbras hasce e corporibus factas ad solem. PHIL. Omnino sanè. MEN. Hæ igitur, postquam mortui fuerimus, accusant *nos* et contra-testantur, et redarguunt ea quæ factasunt a nobis in vitâ: et videntur quædam earum perquam fidedignæ, utpote semper versantes *nobiscum,* et nunquam abcedentes *a* corporibus *nostris.* Minos igitur, diligenter examinans, dimisit quemque in impiorum locum, pœnam subiturum pro ausorum merito: et præcipuè perstringebat eos qui inflati-erant propter et divitias, et imperia, ac tantùm non vel adorari expectantes; *idque fecit Minos,* detestans momentaneam eorum jactantiam, et superbiam; quòdque non meminerint et ipsos esse mortales, et mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, et genera, et imperia) stabant nudi, *et* vultu demisso vitæ hujus fœlicitatem tanquam somnium quoddam recensentes: quare ego, hæc videns, supra modum gaudebam; ac, si agnoscerem eorum quempiam, accedens tacitè sub-monebam *eum,* "Qualis erat in vita, et quantùm tunc turgeret, cum mul-
"ti manè adstarent vestibulo expectantes egressum *ejus,* protrusique
"*interim,* et exclusi a famulis. At is, vix tandem illis exoriens pur-
"pureus, aut auratus, aut versicolor quispiam, putabat *se* reddere
"alloquentes fœlices, et beatos, si, protendens pectus aut dextram,
"daret *iis alterutrum* osculandum.——Tum illi *hæc* audientes discru-
"ciabantur.

7. Una verò causa judicata-fuit *a* Minoe etiam in gratiam. Cyrenæus quippe Aristippus (prosequuntur enim eum honore, et plurimùm apud inferos) interveniens liberavit *a* condemnatione Dionysium Siculum, cum accusatum a Dione *de* multis et nefariis *criminibus,* tum tes-

timonio convictum a Porticu, *et* pene alligatum Chimeræ; *liberavit, inquam, eum Aristippus*, asserens multis eum eruditis benignum fuisse in *suppeditandu* pecunia. Discedentes verò unà a tribunali pervenimus ad supplicii locum. Ibi verò licuit, ô amice, et audire et videre multa et miserabilia. Nam audiebatur simul et flagellorum sonus, et assatorum in igne ejulatus, et tormenta, et collaria, et rotæ; et Chimera dilacerabat, et Cerberus dilanians-vorabat; omnesque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; et pœnitebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, *nempe,* quotquot erant *e* nuper mortuis: illi verò occultabant *sese,* et avertebantur. Si verò aspicerent *nos, erat id* quiddam servile admodum et adulatorium; et hoc, cum-fuissent in vita, quàm putas, sævi et fastuosi?—Dimidium quidem malorum remittebatur pauperibus, et interquiescentes rursus puniebantur.

8. Vidi equidem et fabulosa illa, Ixionem, et Sisyphum, et Tantalum Phrygem miserè *se* habentem; et terrâ genitum Tityum: *ô* Hercules, quantum! jacebat enim occupans *totius* agri spatium. Prætergressi verò et hos, irrumpimus in campum Acherusium; ibique invenimus semideosque, et heroinas, et aliam mortuorum turbam, distributam in gentes et tribus; hos quidem vetustos quosdam, et situ obsitos, et, ut ait Homerus, *EVANIDOS;* alios verò juveniles, et firmos, ipsosque maximè *ex* Ægyptiis, vim propter conditure. Erat sanè quiddam non facilè admodum quemque *eorum* dignoscere; sunt enim omnes prorsus sibi-mutuò similes, nudatis, *quippe*, ossibus: at eos, vel diu contemplantes, vix *tandem* agnoscebamus. Jacebant verò, alii super alios, obscuri, et indistincti, et nil jam retinentes eorum quæ apud nos pulchra *habentur.* Quare, sceletis plurimis in eodem-*loco* jacentibus, et similibus, *sibi invicem* omnibus, et terrificum cavumque quiddam tuentibus, dentesque nudos ostendentibus, dubitabam apud me, quonam-*signo* discernerem Thersitem a pulchro Nireo, aut mendicum Irum a rege Phæacum, aut Pyrrhiam coquum ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permansit, sed ossa erant similia, obscura, et titulis-carentia, et quæ jam a nemine dignosci poterant.

9. Vita igitur hominum videbatur mihi, ista spectanti, similis esse pompæ cuidam longæ: Fortuna verò choro-præesse, et disponere singula, accommodans pompam-agentibus diversos variosque habitus. Fortuna etenim hunc recipiens regaliter instruxit, tiaramque imponens, et satellites tradens, et caput *ejus* diademate coronans: alii verò induebat servi habitum: hunc verò ornabat, ut pulcher esset; illum autem instruxit deformem et ridiculum: opinor enim oportere spectaculum omnigenum, *sive varium,* esse. Sæpe verò mutabat habitus quorundam in media pompa, non sinens *eos* ad finem pompam-usque-

agere, ut *primò* instructi fuerant, sed vestes mutans cogebat Crœsum assumere servi et mancipii habitum: Mæandrium verò, eò usque inter servos procedentem, Polycratis tyrannide mutata-veste induit, et aliquantisper *tantùm* sinebat *eum* uti habitu *regali*. Postquam verò pompæ tempus præteriit, tum unusquisque vestitum, reddens, et habitum cum *ipso* corpore exuens, fit qualis erat priùs, nil differens *a* vicino. Quidam verò præ ignorantia, cum fortuna adstans ornatum repetit, ægrè-ferunt quidem, et indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum *solummodo tempus* utebantur. Opinor verò *te* sæpe vidisse et tragicos hosce rerum in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum (*i. e. prout fabulæ postulant*). Et idem *actor*, etiamsi fortè paulò ante graviter admodum imitatus-fuerit personam Cecropis, aut Erecthei, paulò *tamen* post, a poeta jussus, servus prodiit. Fabula verò jam finem habente, unusquisque eorum exuens auratam illam vestem, et deponens larvam, et descendens a cothurnis, obambulat pauper et humilis, non ampliùs nominatus Agamemnon *filius*-Atrei, neque Creon Menœcei, sed Polus Suniensis *filius* Chariclis, vel Satyrus Marathonius Theogitonis.— Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. Phil. Dic mihi, ô Menippe, qui in terris habent sumptuosa hæc et excelsa sepulchra, et columnas, et imagines, et inscriptiones, nihilne honoratiores sunt apud eos (*scil. inferos*) quàm umbræ privatorum? Men. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliter abjectus-fuerat alicubi in occulto *loco*, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus-erat tanto onere oppressus. Postquam enim, ô amice, Æacus demensus-fuerit unicuique locum (dat verò non plus pede, ad-maximum) necesse-*est* decumbere contentum, *et* ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges et satrapas mendicantes apud eos, et præ inopia aut salsamenta-vendentes, aut primas literas-docentes, et a quolibet contumeliis-affectos, et in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam putres, *sive infirmos*, calceos mercede sanans (*i. e. sarciens*). Licuit verò videre et alios multos in triviis mendicantes; Xerxes dico, et Darios, et Polycrates.

11. Phil. Incongrua narras, et propemodum incredibilia, de regibus. Quid verò Socrates agebat, et Diogenes, et si quis *est* alius-sapientum? Men. Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, et Ulysses, et Nestor, et

si quis *est* alius loquax mortuus. Crura quidem adhuc inflata-erant ei, et tumebant ex haustu-veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, et Midam Phrygem, et alios quosdam sumptuosos. Audiens verò ipsos plorantes, et veterem fortunam recensentes, ridetque, et delectatur, et, jacens plerumque supinus, cantat asperâ admodum et immiti voce, supprimens ejulatus eorum; adeò-ut viri, Diogenem non ferentes, discrucientur, et *de* sede mutandâ dispiciant.

12. PHIL Hæc quidem satis *enarrâsti.*—Quodnam verò erat decretum *illud*, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti; non enim novi quomodo, cum-proposuissem dicere de hoc, procul aberravi *ab ejusdem* mentione. Commorante enim me apud illos, magistratus proponebant concionem de *rebus* publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, etiam et ipse statim unus ex concionariis. Agitata-sunt igitur et alia *multa*: postremò verò illud de divitibus. Postquam enim iis multa et atrocia objecta fuissent, violentia, *scil.* et jactantia, et superbia, et injustitia, tandem quidam ex demagogis assurgens hujusmodi legit decretum.

DECRETUM.

" QUANDOQUIDEM Divites in vita perpetrant multa et illicita, " rapientes, et vim-inferentes, et omni modo pauperes despicientes: " VISUM-EST Senatui Populoque *Inferno*, corpora eorum, cum " mortui fuerint, puniri, quemadmodum et aliorum scelestorum; ani" mas verò remissas sursum in vitam dimitti in asinos, donec transe" gerint quinque et viginti myriadas annorum in tali *statu*, asini renati " ex asinis, et onera ferentes, et agitati a pauperibus. At, reliquo " deinde *tempore*, licere illis mori."——" Dixit sententiam *hanc* Cal" varius *filius* Aridelli, patriâ Macinensis, *e* tribu Exsanguanâ."—Decreto hoc lecto, magistratus quidem suffragiis-confirmabant, plebs verò manus protendebat, et fremuit Proserpina, et latravit Cerberus. Sic enim quæ-*decreta ibi* leguntur perfecta fiunt, et rata.

13. Hæc tibi quidem *sunt* quæ in concione *agitata-fuere*. Ego vèrò aggressus Tiresiam, cujus *rei* gratiâ veneram, *et*, narrans *ei* omnia *mihi difficilia*, supplicabam, *eum*, ut diceret mihi, qualem putabat optimam vitam. Ille verò ridens (est autem vetulus quispiam cæcus, pallidusque, gracilique voce), " O fili, inquit, novi quidem causam per" plexitatis tuæ, quòd profecta sit a sapientibus illis, non eadem inter" se sentientibus. Sed non fas *est* respondere tibi; interdictum enim " est a Rhadamantho. Nequaquam, (aiebam) ô patercule, sed dicito, " et ne negligas me oberrantem in vita, teipso cæciorem." Ille verò, abducens me, et abstrahens procul *ab* aliis, *et* leniter inclinans ad au-

rem, inquit, "*Vita idiotarum*, sive privatorum, *est optima et pruden-* "*tissima*. Quare, desistens a dementia tractandi sublimia, et specu-" landi fines et principia, respuensque vafros hosce syllogismos, et du-" cens talia *omnia* nugas, hoc solum venaberis e tota *re*, nempe, *Quo-* "*modo rectè dispositis præsentibus, percurras* vitam *ridens plerumque*, "*et de re nullâ solicitus*." Sic locutus prorupit iterum in pratum asphodelo-consitum.

14. Ego verò (serum enim jam erat), "Age, (inquam) ô Mithrobar-" zane, quìd cunctamur, et non abimus rursus in vitam?" Ille verò ad hæc, "Confide, (inquit) ô Menippe; ostendam enim tibi brevem" et facilem viam." Et abducens me in regionem quandam reliquâ obscuriorem, *et* procul manu ostendens sub-obscurum et tenue quoddam lumen, quasi per rimam influens, "Illud (inquit) est Trophonii" templum, et illinc descendunt Bœotii. Hàc igitur ascendito, et sta-" tim eris in Græcia." Ego verò gavisus, *ejus* dictis, et Magum amplexus, ægrè admodum per fauces sursum repens, nescio quomodo, in Lebadia sum.

DIALOGUS XXXIII.

CHARON, SIVE SPECULANTES.

Merc. QUID rides, ô Charon? aut, cur, relicto navigio, huc ascendisti in hanc *nostram* lucem, nequaquam assuetus rebus mortalium intervenire? Char. Cupiebam, ô Mercuri, videre qualia sunt in vita, et quid faciunt homines in eadem, aut quibus privati plorent omnes, qui-descenderunt ad nos: nemo enim eorum trajecit sine-lachrymis. Ego etiam igitur, ut juvenis ille Thessalus, cum petîissem a Dite, et ipsum *me* esse navigii desertorem in unum diem, ascendi in lucem. Et mihi videor opportunè incidisse *in* te: bene enim novi, quòd unà circumiens me peregrinum duces, et ostendes singula, ut qui-nôris omnia. Mer. Non otium *est* mihi, ô portitor: abeo enim Jovi supero administraturus aliquid *rerum* humanarum. Est verò ille ad iram præceps, et vereor ne, caligini tradens, sinat me morantem esse totum (*i. e. in totum*) vestrum; aut pede corripiens et me, ut nuper Vulcano fecit, dejiciat a limine cœlesti, *ita* ut *superis* risum præbeam, et ipse claudicans pocillatorem-agendo. Char. Negliges ergo me in terra frustra errantem; idque cum sis socius navalis, et sodalis, et negotiorum collega? Et sanè, ô Maiæ fili, deceret te meminisse istorum, *nempe*, quòd nunquam jusserim te aut exhaurire *sentinam*, aut remigem esse: sed tu, humeros habens adeò validos, stertis porrectus in foro: aut, si offenderis garrulum quem mortuum, confabularis-cum illo per totum trajectum: ego verò senex, remum-utrumque trahens, solus re-

migo. Sed, per patrem *tuum*, ô charissime Mercuriole, ne me deseras; exponito verò omnia in vita, ut redeam aliquid etiam conspicatus. Nam, si me reliqueris, nil differam a cæcis. Sicuti enim illi in tenebris lapsantes titubant, sic tibi et ego contra hallucinor ad lucem. At, ô Cyllenie, concede *illud* mihi beneficii in-perpetuum memori-futuro. MER. Erit hæc res causa mihi plagarum. Video itaque jamnunc mercedem *hujus* circumductionis non futuram nobis prorsus sine-tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ô portitor, impossibile te omnia sigillatim accuratè videre: *hoc* enim foret multorum annorum mora. Tum (*si tantam fecero moram*) oportebit me præconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò *hæc res* et ipsum te peragere munia mortis, longo tempore mortuos non traducentem, et Plutonis imperium detrimento-afficiet. Et stomachabitur publicanus Æacus, ne vel obolum lucrifaciens. Hoc verò jam dispiciendum *est*, *scil.* quomodo rerum capita videas.

2. CHAR. Excogitato ipse, ô Mercuri, optimum-*factu*. Ego autem, peregrinus cum sim, nil eorum novi *quæ geruntur* in terra. MER. In summo quidem, ô Charon, opus-esset nobis excelso quopiam loco, ut omnia exinde videas. Si verò tibi esset possibile in cœlum ascendere, non laborarem; accuratè enim omnia despectares e speculâ. Quum verò non fas *est* te semper versantem-cum umbris *in* Jovis regiam ascendere, tempus *est* nobis circumspicere excelsum quempiam montem. CHAR. Nôsti, ô Mercuri, quæ ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, et fluctus altè tolleretur, tunc vos quidem, præ imperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut *cum* vento simul decurrere. Ego autem vos otium agere moneo, *me* etenim ipsum scire *factu*-potiora. Similiter verò facito *nunc* et tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus *est* lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. MER. Rectè dicis; ipse enim videro quid *sit* faciendum, et sufficientem invenero speculam. Num igitur idoneus *est* Caucasus, an Parnassus *cum sit* altior, an utroque *editior* Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cujusdam non inutilis *consilii*: necesse-est autem te etiam quodammodo simul-laborare et obsequi. CHAR. Impera; obsequar enim *in omnibus* quotquot *sunt mihi* possibilia.

3. MER. Homerus poeta dicit Aloëi filios, duos et ipsos, puerosque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo superimponere, et Pelion dein' ipsi Ossæ, putantes *se* habituros idoneam hanc scalam, et in cœlum ascensum. Adolescentuli igitur illi (impii enim erant) pœnas luerunt. Quare verò non et ipsi nos (non enim molimur hæc in perniciem Deorum) ad eundem modum extruimus *aliquid*,

involvendo montes alios-super-alios, ut ab altiore *speculâ* accuratiorem habeamus prospectum? CHAR. Et poterimus, ô Mercuri, duo *tantùm* cum-simus, Pelium tollentes aut Ossam, superimponere *eadem aliis*? MER. Quare non, ô Charon? An existimas esse nos ignaviores infantulis illis, idque Dii cum-simus? CHAR. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non-injuriâ *tibi ita videtur*; rudis enim es, ô Charon, et minimè rebus-poeticis versatus. Nobilis verò Homerus statim nobis cœlum scansile reddidit ex versibus duobus, eo-modo congestis facilè montibus. Et miror quòd hæc tibi videantur prodigiosa esse, nempe cum-nôris Atlantem, qui, unus cum-sit, fert cœlum ipsum sustinens nos omnes. Forsan autem audîsti et de fratre meo Hercule, ut olim supponens-seipsum oneri sucesserit illi ipsi Atlanti, et paulisper levârit *eum* pondere. CHAR. Audivi et hæc. Tu verò, ô Mercuri, et poetæ videritis, an sint vera. MER. Verissima, ô Charon; alioqui enim cujus *rei* gratiâ mentirentur sapientes viri?—Quare, primùm vectibus sublevemus Ossam, ut monet versus, et architectus Homerus: *at super Ossam* posuere *Pelion sylvosum*.—Videsne, quàm facilè simul et poeticè effecerimus? Agè igitur, conscensâ *hac mole* videam, an vel hæc sufficiant, an superstruere adhuc oportebit.—Papæ! sumus adhuc infra in cœli radicibus: nam ab oriente vix apparent Ionia et Lydia; ab occidente verò non amplius Italiâ et Siciliâ; porrò a septentrione ea *loca* solummodo *quæ sunt* juxta has ~~proximas~~-*partes* Istri; indeque (*scil. a meridie*) Creta *duntaxat* non conspicuè admodum. Transmovenda *est* nobis, ut videtur, et Oeta, ô portitor; deinde Parnassus super omnes. CHAR. Ita faciamus; vide solùm ne reddamus opus *hoc* gracilius, sursum producentes ultra fidem; *et* dein', deturbati cum ipso, acerbam experiamur Homeri architecturam, capitibus *quippe* contusis. MER. Bono-sis-animo; omnia enim tutò *se* habebunt: transpone Oetam, advolvatur et Parnassus. En! iterum conscendam. Bene habet; video omnia. Ascendito jam et tu. CHAR. Porrige manum, ô Mercuri; nam ascendere facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non licet, *nempe*, et tutum esse, et spectandi-studiosum. Sed prehende dextram meam; et cave ne pedem-ponas in lubrico. Euge! ascendisti et tu. Et quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem (*i. e. undique*) circumspiciens speculare omnia.

4. CHAR. Video terram plurimam, et lacum quendam magnum circumfluentem, et montes, et fluvios Cocyto et Pyriphlegethonte majores; et homines omnino parvos, et quædam ipsorum latibula. MER. Urbes sunt illæ, quas tu latibula esse arbitraris. CHAR. O Mercuri, nôstin' quàm nil effectum sit nobis? Sed frustra transmovimus Parnassum cum ipsa Castalia, Oetamque, et alios montes. MER. Quamobrem?

CHAR. Video ego nihil perspicuè e sublimi. Volebam autem videre non solùm urbes montesque ipsos, ut in tabulis *geographicis*, sed ipsos *etiam* homines, et quæ faciunt, et quæ dicunt; sicut eum primùm occurrens vidisti me ridentem, et interrogabas me, quìd riderem? Auditâ enim *ridiculâ* quâdam *re*, delectabar supramodum. MER. Quìd verò erat hoc? CHAR. Ad cœnam, opinor, *quispiam* vocatus ab amico quodam, "*Maximè*, inquit, *veniam in crastinum* diem;" et, inter *hæc* verba, tegula tecto delapsa, nescio *an* aliquo movente, interemit eum. Ridebam igitur, *homine* promissum non præstante. Censeo verò et nunc descendendum, ut meliùs videam et audiam. MER. Quietus esto; medebor enim ego tibi et huic *rei*, et brevi *te* reddam perspicacissimum, sumpto ad hoc etiam ab Homero incantamento quodam. Et, postquam versus recitavero, memento non amplius hallucinari, sed apertè tueri omnia. CHAR. Dic modò. MER. *Abstuli verò caliginem oculis, quæ priùs inerat, ut bene dignoscas sive Deum sive hominem.* CHAR. Quid est? MER. Jamne vides? CHAR. Mirifice! Cæcus *erat* Lynceus ille, quâ *collatus* ad me: quare tu, quod superest, prædoceto me, et respondeto interroganti. Sed vin' *tu, ut* ego etiam interrogem te juxta Homerum, ut intelligas neque ipsum me esse negligentem *carminum* Homeri? MER. Et unde possis tu scire aliquid illius, cum sis nauta semper, et remex? CHAR. Vidên'? Opprobrium *est* hoc in artem *meam*: ego verò, cum *illum jam* mortuum trajicerem, multa decantantem audiens, etiamnum nonnulla memini. Et sanè tempestas non parva tunc nos deprehendit. Cum enim cœpit canere navigantibus carmen quoddam non admodum faustum (*in quo descriptum erat*), "Quomodo Neptunus coegit nubes, et excitavit procellas omnes, et "turbavit pontum, injiciens tridentem, tanquam torynam quandam, et "commiscens mare multis aliis *modis*;" *cum, inquam cæpit hæc canere, tum* e versibus (*i. e. vi versuum ejus*) tempestas et caligo subitò incumbens prope-modum subvertit nobis navem. Quo tempore, et ille (*scil. Homerus*) nauseabundus evomuit plurima carmina *in* ipsam Scyllam et Charybdem, et Cyclopem (*vel potiùs* unà cum ipsa Scylla, &c.). MER. Non difficile ergo fuit retinere pauca tanto ex vomitu. CHAR. Dic itaque mihi, *Quisnam est ille crassissimus vir, strenuusque, amplusque, supereminens homines capite et humeris latis?* MER. Est hic Milo ille e Crotone, athleta. Græci verò plaudunt ei, quòd taurum sublatum fert per medium stadium. CHAR. Et quanto, ô Mercuri, justiùs laudarent me, qui paulo post corripiens ipsum illum tibi Milonem in naviculam imponam, quum venerit ad nos luctâ superatus a morte adversariorum invictissimo, neque intelligens quomodo ipsum supplantet. Et tum sanè plorabit nobis, recordatus coronarum harum, plausûsque. Nunc verò, in admiratione habitus propter gestationem tauri, inflatus est. Quid igitur arbitrabimur? Anne eum ex-

pestare *se* etiam moriturum aliquando? MER. Unde ille recordetur mortis in tanto ætatis vigore? CHAR. Mitte hunc, paulo post præbiturum nobis risum, cum navigârit, non diutiùs valens tollere *vel* culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam* est *ille alius augustus vir?* Non Græcus, ut videtur, ex habitu. MER. Cyrus, ô Charon, *filius* Cambysis, qui fecit imperium Medorum olim possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, et expugnavit Babylonem; et nunc videtur expediti nem-parare in Lydiam, ut, capto Crœso, imperet universis. CHAR. Ubinam verò est et Crœsus ille? MER. Illuc aspicu in magnam *illam* arcem *septam* triplice muro. Sardes *sunt* illæ. Et vidên' jam Crœsum ipsum sedentem in solio aureo, cum Solone Atheniensi disserentem? Visne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè.—CROES. "O hospes Atheniensis, "(vidisti enim divitias meas, et thesauros, et quantum est nobis auri "non-impressi, et cæteram magnificentiam) dic mihi quemnam om-"nium hominum putas esse fœlicissimum?" CHAR. Quid tandem dicet Solon? MER. Bono sis-animo: indignum nil, ô Charon. SOL. "O Crœse, pauci quidem fœlices *sunt*. Ego, verò puto Cleobin et "Bitona, sacerdotis filios, fuisse fœlicissimos *omnium* quos novi." CHAR. *Filios, nempe,* illius ex Argis dicit hic; illos nuper simul mortuos, postquam subeuntes matrem traxerunt in rheda usque ad templum. CROES. "Esto: habeant illi primum *locum* fœlicitatis. "Quis verò fuerit secundus? SOL. Tellus ille Atheniensis; qui et "bene vixit, et mortuus-est pro patria. CROES. Ego verò, impudens, "nônne tibi videor esse fœlix? SOL. Nóndum novi, ô Crœse, nisi "perveneris ad finem vitæ; mors enim, et fœliciter vixisse, usque ad "finem, *est* certum indicium talium *rerum*." CHAR. Optimè, ô Solon! quòd non oblitus-sis nostri, sed dignaris cymbam ipsam examen esse talium.

6. Sed quosnam illos emittit Crœsus, aut quid gestant in humeris? MER. Dicat lateres aureos Pythio, mercedem oraculorum, per quæ etiam peribit paulò post. *Est* autem vir egregiè vatibus-deditus. CHAR. Splendidum istud, nimirum, quod refulget sub-pallidùm, cum rubore, est aurum; nunc enim primùm vidi, continuò *de eo* audiens. MER. Istud, ô Charon, est celebre illud nomen, et cujus-gratiâ *tantopere*-pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quòd gravantur qui idem ferunt. MER. Non etenim nôsti, quot bella *sint* propter hoc, et insidiæ, et latrocinia, et perjuria, et cædes, et vincula, et longinqua navigatio, et mercaturæ, et servitutes. CHAR. Propter hoc, ô Mercuri, quod non multùm differt-ab ære! Novi enim æs, cum-exigam, ut nôsti, obolum a singulis vectoribus. MER. Ita sanè. At abundat æs; quare non admodum expetitur ab

iis : metallici verò effodiunt hujus paululum *tantummodo* e magna profunditate. Attamen et hoc e terra *provenit*, sicut plumbum, et alia. CHAR. Narras obstinatam quandam hominum stultitiam, qui tanto amore amant rem pallidam gravemque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides ; deridet enim Crœsum, et barbari *istius* jactantiam. Et, ut mihi videtur vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. " Dic mihi, ô Crœse, num putas Pythium quid indigere " lateribus hisce ? CROES. *Ita*, per Jovem : nullum enim est ei " Delphis tale donarium. SOL. Arbitraris igitur *te* Deum beatum " reddere, si inter alia possideat et lateres aureos. CROES. Quidni ? " SOL. Narras mihi, ô Crœse, multam in cœlo paupertatem, si oportuerit eos, *nempe*, *Deos*, mittere qui advehant aurum ex Lydia, si " *quando* desiderent. CROES. Ubinam enim nascitur tantum auri, " quantum apud nos ? SOL. Dic mihi, num ferrum in Lydia nascitur ? CROES. Non prorsus aliquid. SOL. Estis igitur indigi potioris *metalli*. CROES. Quomodo *est* ferrum melius auro ? SOL. Discas, si, nil ægrè-ferens, respondeas. CROES. Interroga, ô Solon. " SOL. Utrum meliores *sunt* qui servant aliquos, an qui ab iisdem servantur. CROES. Qui servant proculdubio. SOL. Num igitur, si " Cyrus, ut quidam ferunt, adoriatur Lydos, facies tu exercitui gladios " aureos, an *fuerit* ferrum tunc necessarium ? CROES. Ferrum haud" dubiè. SOL. Et, nisi hoc comparaveris, aurum iverit ad Persas captivum. CROES. Bona verba, ô homo ! SOL. Ne sanè sic fiant " hæc, *precor*. Videris ergo confiteri ferrum *esse* præstantius. CROES. " Jubesne ergo me consecrare Deo lateres ferreos ; aurum verò retro " rursus revocare ? SOL. Neque indigebit ille ferro : sed, sive æs " dicaveris, sive aurum, consecraveris quidem *id* possessionem ali" quando, et prædam aliis, *scil.* Phocensibus, aut Bœotiis, aut Delphis " ipsis, aut latroni cuipiam tyranno : Deo verò parva est cura aurifi" cum vestrorum. CROES. Oppugnas tu semper divitias meas, et in" vides." MER. Non fert, ô Charon, Lydus iste libertatem *Solonis*, et verborum veritatem ; sed pauper homo non trepidans, et liberè dicens quod videtur, apparet ei res *prorsus* nova. Reminiscetur verò Solonis paulò post, quum oportebit ipsum captum sursum agi a Cyro in rogum : nuper enim audivi Clotho perlegentem quæ cuique destinata-*sunt*. In quibus scripta fuere et hæc, " Crœsum quidem a Cyro " capiendum, Cyrum verò ipsum moriturum e Massagetide illa." Videsne Scythicam *illam*, in equo albo equitantem ? CHAR. *Video*, per Jovem. MER. Tomyris est illa ; et hæc, abscissa Cyri capite, injiciet *idem* in utrem sanguine plenum. Videsne verò et filium ejus, *scil. Cyri*, juvenem ? Cambyses est ille. Regnabit hic post patrem, atque inceptis-frustratus mille *modis* et in Libya, et Æthiopia, tandem

insaniâ correptus, quòd-occiderit Apim, morietur. CHAR. O *res* multo risu *dignas!* At quis nunc eos *vel* aspicere sustineat, alios adeò despicientes? Aut quis crederet quòd, paulò post, hic quidem captivus erit; ille verò caput habebit in utre sanguinis.

8. Quis verò, ô Mercūri, est ille pallâ purpureâ substrictus, ille diademate *indutus*, cui coquus, pisce dissecto, tradit annulum, *In insula circumflua; gloriatur verò esse rex quipiam?* MER. Bellè parodiam-struis, ô Charon: sed Polycratem vides, Samiorum tyrannum, qui putat *se* esse fœlicem. Sed et hic ipse, proditus Orœtæ satrapæ a Mæandrio famulo *illo* assistente, palo-infigetur miser, excidens fœlicitate in temporis puncto. Audivi enim et hæc a Clotho. CHAR. Euge, ô Clotho! Fortiter, ô optima, abscinde et ipsos et capita, et palis-infigito *eos*, ut cognoscant *tandem se* esse homines. In tantum verò tollantur, ut-pote ex altiori-*statu* graviùs casuri. Ego verò tunc ridebo, cum agnovero quemque eorum nudum in navigio *meo*, ferentes neque vestem purpuream, neque tiaram, neque solium aureum.

9. Et horum quidem *res* ita *se* habebunt.—Vidên' autem, ô Charon, multitudinem illam; alios eorum navigantes, alios belligerentes, alios litigantes, alios terram-colentes, alios fœnerantes, alios mendicantes? CHAR. Video variam quandam turbam, et vitam tumultu plenam, et urbes eorum apum examinibus similes, in quibus quisque quidem proprium quendam habet aculeum, et vicinum pungit. Pauci verò quidam, veluti crabrones, agunt rapiuntque inferiorem *quemque.* At turba illa circumvolitans eos ex occulto, quinam sunt? MER. Spes, ô Charon, et timores, et amentiæ, et voluptates, et avaritiæ, et iræ, et odia, et similia. *Ex his* verò inscitia infra quidem commixta-est iis; et, per Jovem, odium etiam simul-degit *cum* illis, et ira, et zelotypia, et imperitia, et perplexitas, et avaritia. Timor verò, et spes supra *eos* volitantes, ille quidem incidens territat aliquando, et trepidare facit; hæ verò, *nempe*, spes, suspensæ supra caput, quando quis maximè putat *se* eas prehensurum, avolantes abeunt, linquentes illos inhiantes, *idem passos* quod vides Tantalum etiam apud-inferos ex aqua patientem. Si verò oculos intenderis, aspicies Parcas etiam in alto fusum cuique adnentes, unde contigit omnes suspendi e filis tenuibus. Videsne quasi quædam aranearum fila descendentia in unumquemque a fusis? CHAR. Video tenue prorsus filum innexum ut-plurimum unicuique, hoc quidem illi, illud verò alii. MER. Ita, ô portitor: nam destinatum est illi interimi ex hoc *filo*, huic vero ex alio; et hunc quidem hæredem-fieri illius, cujus filum est brevius; illum verò hujus rursus; implexus enim ille tale quiddam denotat. Viden' igitur omnes suspensos a tenui *filo?* Et hic quidem, subtractus-in-altum, sublimis est, et paulò post, rupto lino, cum non amplius resistere-poterit ponderi, decidens ingentem dabit sonitum: ille verò, paululum subla-

tus a terra, etiamsi cadat, jacebit sine-strepitu, ruinâ *ejus* vix a-vicinis auditâ. CHAR. Hæc, O Mercuri, *sunt* prorsus ridicula.

10. MER. Non equidem potes, ô Charon, pro dignitate (*i. e. ut merentur*) dicere, quam sit ridicula; et præcipuè vehementia eorum (*i. e. hominum*) studia, et *quòd ipsi* in media spe abeunt, ab optima morte abrepti. *Sunt* verò, ut vides, nuncii ejus ministrique permulti, epiali, et febres, et tabes. et peripneumonia, et gladii, et latrocinia, et cicutæ, et judices, et tyranni: et nil omnino horum subit eos (*i. e. eorum mentes*) dum bene agunt (*i. e. prospere sunt*). Cum verò dejecti-fuerint. *tum* illud *iis in ore* frequens *est*, *Ohe*, et *Væ*, *væ*, et *Hei mihi!* Si verò statim ab initio considerarent, quòd et ipsi sunt mortales, et *quòd in* vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus (*si hæc considerarent*) et prudentius viverent, et mortui minùs angerentur: nunc verò sperantes in æternum uti præsentibus, cum minister superveniens vocet et abducat *eos* illa-queans febre vel tabe, *tum* indignantur ad abductionem, *quia*-nunquam expectârant *se* abreptos-fore *ex* iis *terrenis bonis*. Aut (*ut exemplum offeram*) quid. *arbitraris*, non faceret ille, *potius quam ædificaret*, qui studiosè domum extruit, et operarios urget, si certior fieret quòd illa (*scil. domus*) habebit sibi finem (*i. e. perficietur*) at ipsum, imposito jam tecto, decessurum, relictâ hæredi ejusdem fruitione, *cum* ipse miser ne *vel* cœnâri in ea? *Et porrò* ille, qui quidem gaudet quòd uxor peperit sibi masculam prolem, et convivio-excipit amicos propter hoc, et imponit *puero* patris nomen, si *hic*, *inquam*, sciret, quòd puer septem annos natus obierit, num videtur tibi gavisurus propter eum natum? Sed causa *falsi hujus gaudii est*, quod spectat quidem illum *alium* in filio fortunatum, *nempe*, patrem athletæ qui vicerit *in* Olympicis *ludis*; non verò respicit vicinum efferentem filium *ad rogum*, neque novit a quali filo suspensus erat ipsi. Videsne verò illos qui litigant de finibus, quam multi sunt? Et hos qui coacervant opes, deinde *verò*, priusquam iis fruantur, avocatos ab incurrentibus nunciis et ministris *illis*, quos nominavi? CHAR. Video hæc omnia; et reputo apud me, quidnam in vita *sit* iis jucundum illud, vel quid *sit* istud, quo privati indignantur.

11. Si quis itaque aspiciat eorum reges, qui videntur esse fœlicissimi, extra instabilitatem, et, ut dicis (*i. e. ut dici solet*) ambiguitatem fortunæ, invenient tristia plura jucundis, iis adhærentia, *scil.* timores, et tumultus, et odia, et insidias, et iras, et adulationes. omnes enim *reges* versantur-cum his. Omitto luctus, et morbos, et affectus, planè dominantia ipsis ex æquo *cum cæteris hominibus* quoniam quidem tempus recensendi mala horum (*scil. regum*) esset *idem ac tempus considerandi* qualia *sunt mala* privatorum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cuinam homines mihi visi-sunt esse similes, totaque eorum

vita. Jamne unquam vidisti bullas in aqua exsurgentes sub impetuosè desiliente aliqua scatebra? Illos dico inflatos tumores, e quibus spuma cogitur. Quædam igitur ex-iis *bullis* parvæ sunt, et statim ruptæ evanuerunt; aliæ verò diutius durant, et accedentibus ad eas aliis, ipsæ prorsus-inflatæ in maximum attolluntur tumorem. *At* deinde quidem, et illæ *permagnæ* tandem penitus disruptæ sunt: non enim possibile *est* aliter fieri. Hæc est hominum vita. Flatu omnes tumefacti, hi quidem majores *sunt*, illi verò minores; et hi quidem habent momentaneam et fluxam inflationem; illi verò, simul ac constituti-sunt, *esse* desiêrunt: necesse verò est itaque omnibus disrumpi. Mer. O Charon, assimul isti tu *homines* nihilo deteriùs Homero *ipso*, qui foliis comparat eorum genus.

12. Char. Et vides, tales cum-sint, ô Mercuri, qualia faciant, et ut æmulentur inter se, contendentes de imperiis, et honoribus, et possessionibus, quæ omnia oportebit ipsos relinquentes ad nos descendere, habentes unum *tantùm* obolum. Visne igitur, quoniam sumus *in hoc* excelso loco, *ut* vociferatus quàm maximè *possum* adhorter eos, "abstinere quidem a vanis laboribus, vivere autem, semper habentes mortem ante oculos," dicens, *O vani, quid soliciti-estis de his* rebus? *Desinite laborare, non enim vivetis in æternum. Nil-eorum quæ hîc splendida* sunt *sempiternum est; neque quisquam mortuus potuerit auferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, et agrum, et aurum, semper esse aliorum, et dominos mutare.*—Si inclamarem hæc et similia ipsis ex loco-unde-audiri possim, nònne putas vitam magnopere adjutam-fore, et *homines* futuros longè prudentiores? Mer. O beate, non nôsti, quomodo ignorantia et error disposuerint eos; adeò ut aures jam possint ipsas aperiri ne vel terebro, obturârunt eas tam multa cera, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiamsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hîc præstat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem, acutè in res inspexerunt, et quales sint dijudicârunt. Char. Ergo inclamare velim *vel* illis. Mer. Supervacaneum *est* dicere iis hæc quæ sciunt. Videsne ut absistentes *a* vulgo derident ea quæ fiunt, et nequaquam iis delectantur, sed apparent *vel* jam meditantes fugam a vita ad vos? Quippe odio-habentur *ab hominibus*, quòd redarguant eorum imperitiam. Char. Euge, ô generosi!—At sunt pauci admodum, ô Mercuri. Mer. Sufficiunt vel hi.—Sed jam descendamus.

13. Char. Cupiebam, ô Mercuri, cognoscere unum adhuc, (et, id mihi cum-ostenderis, expositionem *hanc* perfectam feceris) *nempe*, videre-corporum repositoria, ubi defodiunt *eadem*.—Mer. Vocant talia, ô Charon, monumenta, et tumulos, et sepulchra. Sed vidên' aggeres

illos ante urbes, et columnas, et pyramidas? Illa omnia sunt cadaverum receptacula, et corporum reconditoria. Char. Quid ergo illi coronant saxa, et unguento inungunt? Alii verò, constructo rogo ante tumulos, et effossâ foveâ quâdam, adolentque sumptuosas illas cœnas, et infundunt vinum mulsumque, ut conjicio, in foveas? Mer. Nescio, ô portitor, quid hæc *sunt* ad eos *qui* in orco *sunt*. Credunt verò, umbras remissas ab inferis cœnare quidem ut-cunque iis possibile *est*, circumvolitantes nidorem et fumum; bibere verò mulsum e fovea. Char. Illosne adhuc bibere aut edere, quorum calvariæ *sunt* aridissimæ? Atqui ridiculus sum hæc tibi dicens, qui quotidie eos deducis. Nôsti itaque *tu*, an semel subterranei facti possint amplius redire. Quin et *ego*, ô Mercuri, paterer prorsus ridicula, non paucis negotiis occupatus, si oporteret *me* non solùm deducere eos, sed etiam reducere rursus, postquam biberint. O stulti *præ* amentia! nescientes quantis terminis res mortuorum et vivorum discretæ-sunt, et quales sunt *res* apud nos, et quòd, *Et tumulo carens vir, quique sortitus est tumulum, pariter mortuus est. Irus verò, imperatorque Agamemnon,* sunt *in eodem honore. Puer autem, Thetidis pulchricomæ* est *æqualis Thersitæ. Omnes verò sunt pariter caduca capita mortuorum, nudique aridique per asphodelo-consitum pratum.* Mer. O Hercules, quam multum Homeri exhauris! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Videsne illud ad mare? Illud quidem est Sigæum Trojanum: ex-adverso verò sepultus-est Ajax in *littore* Rhœteo. Char. Non magna, ô Mercuri, *sunt* monumenta.

14. Ostende jam mihi urbes illas insignes, de-quibus infra audimus, *nempe*, Ninum Sardanapali, et Babylonem, et Mycenas, et Cleonas, et Ilium ipsum. Memini enim quòd trajeci illinc plurimos, adeò ut *per* decem-totos annos ne navim subduxerim, neque scapham recreârim. Mer. Ninus quidem, ô portitor, jam eversa-est, et nullum ejus vestigium adhuc reliquum *manet*; nec dicere possis, ubinam unquam fuit. Illa verò est tibi Babylon, illa bene turrita, illa *circumdata* magno *mænium*-ambitu; et ipsa non multò post exquirenda, ut *jam* Ninus. Pudet verò me monstrare tibi Mycenas, et Cleonas, et præcipue Ilium: bene enim novi quòd, cum-descenderis, præfocabis Homerum propter carminum magniloquentiam. At olim quidem fortunatæ erant *hæ urbes*: nunc verò interierunt et ipsæ. Moriuntur enim, ô portitor, et urbes quemadmodum homines; et, quod *est* incredibilius, tota etiam flumina. Ergo Inachi ne *vel* monumentum adhuc restat in Argo. Char. Vah, *quæ*-laudes, Homere, et *quæ*-nomina! *Ilium Sacrum,* et *latas-vias habens,* et *pulchrè structæ Cleonæ.*

15. Sed, inter sermones *nostros*, quinam sunt illi bellantes, aut cujus *rei* gratiâ occidunt se mutuò? Mer. Argivos vides, ô Charon, et Lacedæmonios, et Othryadem imperatorem illum semimortuum inscri-

bentem trophæum sanguine suo. CHAR. Quâ verò de re bellum *est* iis, ô Mercuri? MER. De eo ipso agro in quo pugnant. CHAR. O amentiam! qui non sciunt quòd, etiam si eorum unusquisque possideat totam Peloponnesum, vix tamen acceperit spatium pedale ab Æaco. Colent verò agrum hunc aliàs alii, sæpe aratro revellentes trophæum *illud* e sedibus. MER. Hæc quidem ita se habebunt. Nos verò jam descendentes, et rursus bene disponentes montes *hosce* in locum *suum*, discedamus, ego quidem ad quæ missus-sum, tu verò ad navigium: veniam verò tibi paulò post, et ipse mortuos-deducens. CHAR. Bene fecisti, ô Mercuri; semper scribêris beneficus: profeci *enim* quodammodo per te *in-hac* peregrinatione.

O quales sunt res infœlicium hominum! *nempe*, reges, lateres aurei, hecatombæ, pugnæ. Nulla verò *habetur* Charontis ratio.

DIALOGORUM LUCIANI

SAMOSATENSIS.

LIBER II.

DIALOGUS I.

DE SOMNIO: SEU, VITA LUCIANI.

NUPER quidem desieram in ludos ire, cum-essem ætate jam adolescens. Pater verò dispiciebat, cum amicis, quid insuper doceret me. Doctrina itaque videbatur plerisque indigere, et labore multo, et tempore longo, et sumptu non exiguo, et fortunâ splendidâ; nostras autem *res* et tenues esse, et postulare subitum quoddam subsidium. Si verò didicissem artem aliquam *ex* mechanicis hisce (*ut vocantur*) primùm quidem *me*-ipsum statim habiturum sufficientia *alimenta* ab arte, et non-diutiùs fore domi-pastum, cum-essem tam-ætate-provectus: non multò verò post *me* etiam exhiliaratum patrem, semper referendo quod-proveniret *ex industria mea.* Caput igitur secundæ deliberationis proponebatur; *nempe,* quænam *esset* optima ars, et facillima ad-discendum, et viro libero digna, et promptum habens apparatus-sumptum, et sufficientem proventum. Alio igitur aliam laudante, ut quisque habuit (*i. e. affectus erat*) vel *ex privata*-sententia, vel experientia, pater, conversis-oculis ad avunculum (avunculus enim *meus* a matre *tum* aderat, existimatus optimus esse statuarius, et lapidum expolitor inter maximè celebres) "Non fas (inquit) aliam artem prævalere, te "præsente; sed abducito hunc (commonstrans me) et assumptum do- "ceto esse bonum lapidum opificem, et concinnatorem, et statuarium; "potest enim vel hoc, fœliciter *se* habens, ut nôsti, *a* natura." Conjiciebat verò *id e* ludicris *a me confictis* e cera; cum enim dimissus-essem a præceptoribus, ceram abradens effingebam aut boves, aut equos, aut, per Jovem, et homines; *idque* consimiliter *satis,* ut patri

videbar; propter quæ accipiebam quidem plagas a præceptoribus. Tunc verò etiam hæc laudi erant in indolem *meam*; et concipiebant *omnes* bonam de me spem, utpote *qui* artem brevi discere-futurus essem, ex illâ fingendi facultate. Videbatur igitur simul dies idoneus arti auspicandæ, et ego traditus-eram avunculo, non admodum, per Jovem, *eâ*-re gravatus: sed videbatur mihi *ars illa* habere et lusum quendam non injucundum, et ostentandi-occasionem apud æquales *meos*, si conspicerer et Deos sculpere, et parvas quasdam imagines fabricare, cum mihi, tum illis quibus mallem. Et tunc primùm illud, ac incipientibus usitatum, contigit. Avunculus enim, dato mihi cœlo quopiam, jussit me leniter attingere tabulam in medio jacentem, addens tritum illud, *Initium* bonum est *dimidium omnis* operis. Duriùs verò impingente *me* præ imperitia, tabula quidem est-fracta. Ille verò ægre-ferens, et arripiens scuticam quandam prope jacentem, initiavit me non mansuetè, neque hortativo-more, adeo ut lachrymæ essent mihi artis procœmium. Aufugiens igitur isthinc domum abeo, ululans continuò, et oppletus oculos lachrymis: et commemoro scuticam, et ostendebam vibices, *et* accusabam nimiam quandam *avunculi* crudelitatem, addens quòd fecerat hæc præ invidia, ne ipsum arte superarem. Matre verò indignatâ, et multùm fratri convitiatâ, postquam nox supervenit, dormiebam lachrymabundus adhuc, et totam noctem cogitabundus. At huc usque narrata *sunt* quidem ridicula et puerilia: audietis verò, ô viri, post hæc non ampliùs contemnenda, sed quæ poscunt auditores vel prorsus auscultandi-cupidos. Nam, ut dicam juxta Homerum, *Divinus Somnus venit* ad *me in quiete, benignam per noctem*, manifestus ita ut nil veritati deesset. Adhuc itaque, vel tantum post tempus, habitusque conspectorum restant mihi in oculis, et vox auditorum insonans *est (i. e. insonat auribus meis)* erant omnia adeò manifesta.—

2. Duæ mulieres manibus prehendentes trahebant me, utraque ad seipsam, violenter admodum, et strenuè. Parum itaque *abfuit quin* discerperent me contendentes inter se: nam altera quidem jam superabat, et habuit propemodum me totum: jam verò rursus habebar ab altera. Clamabant verò ambæ in se-invicem; hæc quidem, quasi *illa* vellet possidere me, suus utpote-qui-essem; at illa, quasi *hæc* frustrà vendicaret *sibi* aliena. Erat quidem altera operaria, et virilis, et comam squalida, manus callo obducta, vestitu succincta, pulvere-marmoreo oppleta, qualis erat avunculus, quum lapides sculperet: at altera perquam facie-venusta, et habitu decora, et vestitu modesta. Postremò verò itaque, permittunt mihi judicare, utri earum mallem me-adjungere.

3. Dura verò et virilis illa *sic* prior locuta-est.——"Ego, chare fili, "ars sum statuaria, quam heri discere cœpisti, et domestica tibi, et a

"familia *tua* cognata. Nam et avus tuus (addens nomen avi-materni) marmorarius fuit, et avunculi *tui* ambo, magnopereque claruerunt per me. Si verò velis abstinere a nugis et tricis hujus (alteram indicans) sequi verò et cohabitare mecum; primùm quidem fortiter alêre, et habebis humeros validos; eris verò alienus ab omni invidia, et nunquam abibis in terram-externam, relictâ patriâ, et familiaribus; neque laudabunt te omnes propter verba. Ne verò averseris corporis *hujusce* frugalitatem, neque vestimenti sordes. Nam et Phidias ille, progressus ab hujusmodi *initiis*, spectandum exhibuit Jovem, et Polycletus Junonem fabricavit, et Myron laudatus est, et Praxiteles in admiratione fuit. Hi igitur cum Diis adorantur. Si verò ex his unus factus-fueris, quomodo quidem non fies et ipse celebris apud omnes homines? Exhibebis verò patrem tuum æmulandum, reddes autem et patriam spectabilem."——Talia, atque his etiam plura, dixit Ars illa (*nempe, statuariæ artis Dea,*) hæsitans, et barbarè-pronuncians omnia, studiosè verò admodum connectens *verba*, et contendens mihi persuadere. Sed non ulterius memini; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera-in-hunc-ferme-modum.—"Ego verò, ô fili, Doctrina sum; consueta jam, et nota tibi, tametsi nondum me ad finem expertus-sis. Quanta itaque bona quæsiveris marmorarius factus, hæc quidem jam-dixit. Nihil enim eris quod non operarius *fuerit (i. e. nil nisi operarius eris)* corpore laborans, et in hoc ponens totam vitæ spem: obscurus quidem ipse, parvum et abjectum *lucellum* accipiens, sententiâ humilis, reditu verò tenuis: neque *eris* amicis in-foro-auxiliaris, nec inimicis formidabilis, nec civibus æmulandus; sed unum illud, *nempe*, opifex, et e promiscua plebe unus; semper formidans eminentem *quemque*, et colens dicere valentem, leporis vitam vivens, et præda *ipse* potentioris. Si verò factus-fueris etiam Phidias, aut Polycletus, et elaboràris mirabilia multa, omnes quidem laudabunt artem, non erit verò *aliquis ex* videntibus, si mentem habeat, qui optârit fieri tibi similis. Qualisqualis enim fueris, censebere mechanicus *tantùm*, et opifex, et manibus-victum-quæritans. Si verò mihi obsequaris, primum quidem ostendam tibi opera multorum virorum antiquorum, enarrans et gesta mirabilia, et sermones eorundem, reddensque *te* (ut *ita* dicam) omnium peritum: et exornabo animum, quod est *in*-te præcipuum, multis bonisque ornamentis, *nempe*, modestiâ, justitiâ, pietate, mansuetudine, æquitate, prudentiâ, fortitudine, pulchrorum amore, appetitu erga honestissima. Hæc enim sunt re verâ purus animi ornatus. Nil verò aut antiquum aut nunc agendum latebit te: sed et mecum providebis quæ opus-sunt: et, in-summa, brevì docebo te omnia et quotquot divina sunt, et quot humana. Et qui nunc pau-

" per *es*, filius alicujus (*i. e. nescio cujus*) qui statuisti aliquid de
" arte adeò illiberali, eris paulò post æmulandus, et invidendus omni-
" bus, *utpote* honestatus, et laudatus, et propter optima æstimatus, et
" conspectus a præcellentibus genere et divitiis; indutus quidem hu-
" jusmodi veste (ostendens suam, gerebat autem prorsus splendidam)
" magistratu verò, et primo loco honestatus. Et, si alicubi peregrineris,
" nec ignotus eris, neque obscurus in terra aliena; talia (*i. e. illustria*
" *adeò*) tibi addam insignia; *ita*-ut unusquisque aspicientium, proxi-
" mum tangens, monstrârit te digito, dicens, *Hic ille est.* Si verò fue-
" rit aliquid studio dignum, et occupaverit amicos *tuos*, aut totam e-
" tiam civitatem, omnes convertent oculos in te. Et, sicubi fortè di-
" cas quid, auscultabunt plurimi inhiantes, admirantes, et fœlicem-
" prædicantes te *propter*-vim sermonum, et patrem *tuum propter* fortu-
" nam. Quod verò dicunt, *scil.* 'quod quidam fiunt immortales ex ho-
" minibus,' id tibi adjiciam. Si etenim decesseris ipse e vita, nunquam
" desines adesse eruditis, et versari cum optimis. Videsne Demosthe-
" nem illum, cujus filium, *et* quantum ego reddidi? Videsne Æschi-
" nem, qui filius fuit tympanistriæ? At tamen Philippus colebat eum
" per me (*i. e. meâ operâ*). Socrates verò, et ipse educatus sub sta-
" tuaria hac, quamprimum intellexit meliora, et ab ea aufugiens tran-
" siit ad me, audin' ut ab omnibus decantetur? Rejiciens verò tantos
" illos, talesque viros, et gesta splendida, et orationes graves, et habitum
" decorum, et honorem, et gloriam, et laudem, et sedes-primas, et po-
" tentiam, et imperia, et celebrem-esse propter sermones, et beatum-
" prædicari propter prudentiam (*rejiciens, inquam, hæc*) induesque
" tuniculam sordidam, et resumes habitum servilem, et habebis in ma-
" nibus vectes, et scalpra, et cæla, et malleos; deorsum in opus incli-
" natus, abjectus *ipse*, et abjecta-affectans, et omni modo demissus;
" nunquam caput-erigens, nihil aut virile aut liberum cogitans, sed
" providens quomodo quidem opera erunt tibi proportione-concinna,
" et speciosa, minimè verò solicitus, quomodo eris ipse concinnusque
" et ornatus; sed reddens teipsum saxis *ipsis* despectiorem."

5. Illâ hæc adhuc dicente, ego non expectans finem orationis, *sed*, assurgens, sententiam-tuli: et, relictâ deformi illâ et operariâ, transivi ad Doctrinam, lætus admodum; et præcipuè, quum scutica venit mihi in mentem, et quòd pridie statim inflixerat plagas non paucas mihi incipienti. Illa verò, deserta, primùm quidem indignabatur, et manus complodebat, et dentibus infrendebat: postremò verò diriguit, et mutata-est in saxum, quemadmodum audimus de Niobe. Si verò passa-est incredibilia, ne diffidite *mihi*; somnia enim mirifica *sunt*. Altera verò, ad me aspiciens, inquit, "Remunerabo igitur te *pro*-justitia, quòd
" rectè dijudicâris hanc causam. Et jam adesto, ascende currum hunc
" (ostendens currum quendam alatorum quorundam equorum Pegasi

" similium) ut videas qualia et quanta, non secutus me, ignoraturus " eras." Postquam verò ascendi, illa quidem agitabat, et aurigabatur. Ego verò sublatus in altum, et incipiens ab ortu, usque ad occidentem contemplabar urbes, et gentes, et populos, quemadmodum Triptolemus ille, seminans *et ipse* aliquid in terram. Non-jam verò memini, quid seminatum illud erat; sed hoc solum, quòd homines ex imo suspicientes laudabant *me*, et *illi*, ad quos volatu perveneram, deducebant cum multa-laude. Postquam verò mihi ostendisset res tantas, et me illis laudantibus, reduxit iterum non-ampliùs indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi redire pulchrè vestitus quispiam. Prehendens itaque et patrem *meum* stantem, et expectantem, ostendit ei vestitum illum, et me, qualis (*i. e. quàm pulcher*) venerim; submonuitque *eum*, qualia (*i. e. quàm iniqua*) propemodum statuissent de me.

6. Memini *me* hæc vidisse, cum-essem jam adolescens, perturbatum, ut mihi videtur, plagarum metu.—At, dum *hæc* narro, " O Hercules, " (dixerit aliquis) quàm longum et judiciale *est hoc* somnium!" Tum " succinuerit alius, " Hyemale est somnium, cum noctes sunt longissimæ; aut forsan trinoctiale, ut est et Hercules ipse. Quid ergo venit illi *in mentem*, ut-nugaretur talia (*i. e. sic*) apud nos, et memoraret noctem puerilem, et vetera jamque obsoleta somnia; *omnis* " enim frigida narratio insipida *est*. Num suspicatus est nos *esse* quosdam somniorum aliquorum interpretes?"—Non, ô bone: neque enim Xenophon enarrans olim somnium, ut videbatur ipsi, *nempe*, et *illud* in domo paterna, et cætera *deinceps somnia*, *nugari*, *voluit*, *sive*, *interpretandum quid proposuit*. Nôstis enim *quòd*-enarravit visionem, non *ut* simulationem (*i. e. non quasi simulare, sive obscurum quid proponere vellet*) neque quasi conscius *se* nugari *in* iis *rebus*; et hoc, in bello et rerum desperatione, circumstantibus *jam* hostibus: sed narratio *illa* habuit et utile quiddam. Enarravi proinde ego hoc vobis Somnium, eâ gratiâ, ut adolescentes convertantur ad præstantiora, et Doctrinam amplectantur; et præcipuè, si quis eorum præ inopia malè-statuat, et ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quòd et ille, cum-audierit narrationem *hanc*, confirmabitur, proponens sibi me sufficiens exemplum, dum-considerat, qualis quidem cum-essem, prorupi *tamen* ad pulcherrima, et Doctrinam appetivi, nil pertimescens propter paupertatem tunc *urgentem*. Qualisqualis verò ad vos pervenirim, *adsum* obscurior nullo saltem statuario, etiamsi nil aliud.

DIALOGUS II.

DEORUM CONCIO.

Jup. NE ampliùs, ô superi, susurretis, neque in angulos conversi in aurem alii-aliis sermones communicetis, *utpote*-indignantes, quòd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est *vobis* de hisce *rebus*, apertè dicat unusquisque quæ sibi videntur, et accuset. Tu verò, ô Mercuri, promulga præconium, ex lege. Merc. Audi; tace. Quis ex perfectis Diis, quibus licet, vult verba facere? Consultatio verò *est* de inquilinis et hospitibus. Mom. Ego Momus, ô Jupiter, si permiseris mihi dicere. Jup. Præconium jam permittit; quare nil indigebis me (*i. e. meo permissu.*) Mom. Dico igitur, nostrum nonnullos atrocia facere, quibus non sufficit semet factos-fuisse Deos ex hominibus, sed putant *se*-præstare nil magnum neque juvenile (*i. e. forte*) nisi reddiderint et pedissequos et famulos suos honore-pares nobis. Volo verò, ô Jupiter, *te* concedere mihi loqui cum libertate; neque enim alioqui possum. At nôrunt me omnes, quàm sum linguâ liber, *quòd*-que nil eorum reticebo quæ non decorè fiunt. Reprehendo enim omnia, et apertè dico quæ mihi videntur, neque timens quempiam, neque sententiam celans præ verecundiâ: quare plerisque et molestus videor, et naturâ calumniosus, cum-vocer ab iis publicus quispiam delator. Sed quoniam licet, et proclamatum-est, et tu, ô Jupiter, concessisti cum licentia loqui dicam *sanè* nil reformidans—Multi itaque, inquam, non contenti quòd participes-sint ipsi ejusdem nobiscum consessûs, et *quòd* ex æquo epulentur (idque, cum-sint ex parte-dimidia mortales) *hi, inquam,* subvexerunt insuper in cœlum et ministros, et thiasi-sodales, et adscripserunt *eos Deorum numero* Et nunc, æquè *ac nos*, cum portiones factâ distributione possident, tum participes-sunt sacrificiorum; *et hoc*, ne-quidem persolventes nobis pensionem inquilinis-solvendam.—Jup. Dicito, ô Mome, ænigmaticè nihil, sed dilucidè et apertè, addens et nomen. Nunc enim oratio tua in medium projecta-est; ita-est, ut multos assimulemus, et dictis *tuis* adaptemus aliàs alium. Oportet verò concionatorem-liberum nil tergiversari *in* dicendo.

2. Mom. Euge, ô Jupiter! quòd et cohortaris me ad linguæ libertatem. Facis enim hoc re verâ regiè et magnanimiter; quare dicam et NOMEN.—Generosissimus itaque Bacchus ille, semi-homo *tantùm*, nec a stirpe-materna Græcus, sed Cadmi, Syrophœnicis, cujusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum; omnes enim, opinor, videtis quàm naturâ mollis *sit*, et effemi-

natus; semi-insanus, *et* a summo-mane merum spirans. Hic verò *idem* adscivit nobis vel totam curiam, et, adducto choro *suo*, adest, et Deos fecit Panem, et Silenum, et Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, et formis monstrosos; quorum alter quidem (*nempe Pan*) cornua habens, et, quantum *est* a medio ad imum, capræ similis, et barbam profundam demittens, parum differt ab hirco; alter verò (*scil. Silenus*) *est* senex calvus, simus nasum, vectus plerumque asino, Lydus, *inquam*, iste: Satiri verò *sunt* alii, auribus acuti, calvi et ipsi, *et* cornigeri (qualia cornua nascuntur hœdis nuper natis) Phryges quidam. Habent verò omnes et caudas. Videtis quales nobis Deos facit generosus ille? *Anne* deinde miramur, si homines nos contemnant, videntes ridiculos adeò et monstrosos Deos? Omitto verò dicere, quòd adduxit et mulieres duas, alteram quidem ipsius amicam, *nempe*, Ariadnem (cujus et coronam astrorum choro annumeravit) alteràm verò Icarii agricolæ filiàm. Et, quod *est* maximè omnium ridiculum, ô Dii, adduxit et *ejusdem, nempe*, Erigones, canem; et hunc, ne puella doleret, ni in cœlo haberet illum ipsius familiarem, quemque dilexit, catellum. Nònne hæc videntur vobis contumelia, temulenti-petulantia, et ludibrium?—Audite verò et alios (*i. e. de aliis*).

3. Jup. Dicas nihil, ô Mome, aut de Æsculapio, aut Hercule: videò enim quò oratione rapiare. Hi enim, (*i. e. quod ad hos attinet*) alter quidem eorum sanat, et sucitàt *ægrotos* e morbis, et est *pretio-æqualis multis aliis.* Hercules verò, qui-est meus filius, emit immortalitatem laboribus non paucis. Quare ne eos accusato. Mom. Tacebo, ô Jupiter, tui gratiâ, multa hàbens dicenda. Atqui, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguæ contra et teipsum, multa possem dicere. Jup. Et in me quidem *vel* maximè licet. Num igitur et me reum-agis peregrinitatis? Mom. Licet quidem in Creta audire non solùm hoc, verùm dicunt et aliud quiddam de te; et ostendunt sepulchrum *tuum.* Ego verò neque illis credo, neque Ægiensibus *inter*-Achaios, qui dictitant te supposititium esse.—Quæ verò, opinor, oportere præcipuè reprehendi, hæc dicam. Tu etenim, ô Jupiter, mortalibus *fœminis* commixtus, et ad eas descendens in aliàs aliâ formâ præbuisti principium talium delictorum, et caussam cur cœtus noster nothis compleretur. Adeò, ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum *te* diffingeret, aurum cum-esses; et pro Jove fieres nobis aut armilla, aut monile, aut inauris. At verò complèvisti cœlum semideis hisce; non enim aliter dicere-possum. Et quæ res-est maximè ridicula, *est hæc quæ eveniet*, cum quis subitò audìerit, quòd Hercules quidem exhibitus-est Deus; Eurystheus verò, qui ipsi imperabat, est mortuus; et *quòd* propè *se invicem sunt* templum *quidem* Herculis famuli, et Eu-

rysthei domini ejus sepulchrum *tantùm*. Et rursus, Bacchus quidem Thebis *est* Deus; consobrini verò ejus Pentheus, Actæon, et Learchus, hominum omnium *sunt* miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus *rebus*, et conversus-es ad mortales, imitati-sunt te omnes; et non solùm mares, sed, quod est turpissimum, fœmineæ etiam Deæ. Quis enim non novit Anchisen, et Tithonum, et Endymionem, et Jasonem, et cæteros? Quare volo hæc omittere: longum enim esset reprehendere *singula*.

4. Jup. Dicas nihil, ô Mome, de Ganymede: nam graviter-feram, si contristâris adolescentulum, convitia jactans in familiam *ejus*. Mom. Ergo non dixero de aquila, quòd et hæc in cœlo est in sceptro regio considens, et solùm-non nidificans super capite tuo, Deus esse existimatus. An omittemus et hanc, Ganymedis gratiâ? Sed Attis hic, ô Jupiter, et Corybas et Sabazius, unde, *inquam*, hi nobis sunt-accersiti; aut Mithres ille Medus, ille *gerens* candyn et tiaram, nec voce græcissans, adeo-ut non intelligat, si quis *ei* præbibat? Scythæ ergo et Getæ, hæc videntes horum *dedecora*, nobis longùm valere jussis, immortales-faciunt *et* ipsi, et Deos suffragiis-creant quoscunque volunt, eodem modo quo et Zamolxis *ille*, servus cum-esset, adscriptus-est *Deorum numero*, nescio quomodo latens (*i. e. clam nos*). Et hæc sanè omnia, ô Dii, mediocria sunt. Tu verò, ô Ægyptie, caninum-habens-vultum, et linteis amicte, quisnam es, ô optime, aut quomodo, latrator-*cum sis*, Deus esse dignaris? Taurus verò hic Memphites, versicolor hic, quid *sibi* volens adoratur, et oracula-edit, et prophetas habet? Pudet verò me nominare ibidas, et simias, et hircos, et alia multo-magis ridicula, nescio quomodo ex Ægypto in cœlum-confertim-intrusa. Quæ *numina* quomodo vos, ô Dii, sustinetis, videntes *eadem* adorari ex æquo, ut etiam magis quam vos *ipsi*? Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua? Jup. Turpia hæc re verâ dicis de Ægyptiis. Attamen, ô Mome, pleraque eorum ænigmata (*sive mysteria*) sunt, et non omnino oportet *te* sacris-non-initiatum deridere *ea*. Mom. Prorsus igitur, ô Jupiter, opus-est nobis mysteriis, ut sciamus Deos *esse* Deos, canicipites verò canicipites.

5. Jup. Omitte, inquam, ea de Ægyptiis: aliàs enim de his per otium deliberabimus. Tu verò alios nominato. Mom. Trophonium, ô Jupiter, et, quod maximè angit me, Amphilochum; qui, cum sit filius scelesti et matricidæ hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, et præstigiatorem-agens pro obolis duobus. Tu igitur, ô Apollo, non ampliùs æstimaris, sed jam vaticinatur omnis lapis, et omnis ara, quæ perfusa-sit oleo, et coronas habeat, et homine præstigiatore abundet; quales *nunc dierum* sunt plurimi. Jam *enim* et Polydamantis athletæ statua medetur febricitantibus in Olympia, et Theagenis in Thaso, et sacrificant Hectori in Ilio, et Protesilao e-regione

in Chersoneso. Ex quo verò tot facti sumus, profecit magis perjurium, et sacrilegium; et, in summa, *homines* despexerunt nos, rectè facientes.—Atque hæc quidem *sunt quæ dicere volui* de nothis et adscriptitiis.—Cæterùm ego, audiens jam multa etiam peregrina nomina *numinum* quorundam neque apud nos existentium, neque omnino constare valentium, prorsus, ô Jupiter, risui-indulgeo propter hæc etiam. Nam ubinam est illa multùm celebrata virtus, et natura, et fatum, et fortuna, fundamento-carentia, et vana rerum vocabula, a philosophis, fatuis hominibus, excogitata? Et quanquam sint tumultuaria (*i. e. temere ficta*) ita *tamen* simplicibus *hominibus* persuaserunt, ut nemo velit nobis sacrificare, sciens, quòd, etiamsi obtulerit decem-millia hecatombarum, fortuna tamen faciet quæ-fato-decreta-sunt, et quæ destinata-sunt cuique a principio. Libenter ergo rogarem te. ô Jupiter, an alicubi videris virtutem, aut naturam, aut fatum? Novi enim quod et tu audis *de his* in philosophorum scholis, nisi vel surdus quispiam es, adeò-ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multos mihi loquenti succensentes, et sibilantes; præcipuè eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. Jup. Lege. Non enim reprehendisti omnia absque-ratione; et oportet *nos* cohibere ex iis plurima, ne supra-modum fiant, (*i. e. crescant*).

DECRETUM.

Bonâ fiat *Fortunâ.*

6. CONCIONE legitimâ coactâ, septimo *die mensis* ineuntis, Prytanim-agebat Jupiter, et præsidebat Neptunus; præfectum-agebat Apollo, scribam agebat Momus Noctis-*filius*; et sententiam dixit Somnus.—QUONIAM peregrini multi, non solum Græci, verùm etiam Barbari, minimè digni nobiscum participes-esse civitatis *hujusce*, adscripti *Deorum numero*, nescio quomodo, Diique existimati, complevere quidem cœlum, adeò-ut convivium *nostrum* sit plenum tumultuosâ turbâ multilinguium quorundam, et undique-collectorum: defecit verò ambrosia, et nectar, ita ut cotyla jam sit (*i. e. æstimatur*) minæ, propter multitudinem bibentium: alii verò, præ arrogantia, expulsis veteribus verisque Diis, dignos-censnet seipsos prima-sede, præter omnia patria (*i. e. contra mores patrios*) et volunt præponi *nobis* in terris; *propter hæc omnia*, VISUM ESTO Senatui Populoque *Cœlesti*, concilium quidem cogi in Olympo circa solstitium hybernum; septem verò perfectos Deos eligi arbitros, tres quidem e veteri senatu *qui fuit* sub Saturno, quatuor verò ex duodecim, et inter eos Jovem. Ipsos verò hosce arbitros sedere, suscepto legitimo juramento *per* Stygem. Mercurium verò proclamando congregare omnes, quotquot volunt con-

tribui in *Deorum* consessum. Illos autem venire, adducentes testes juratos, et indicia generis. Deinde verò coram-veniant hi sigillatim. Arbitri verò *rem* expendentes, vel declarabunt *eos esse* Deos, vel ablegabunt ad sepulchra sua, et repositoria majorum. Si verò quis *e* non-probatis, et ab arbitris semel segregatis, deprehensus-fuerit *in* cœlum ascendens, eundem in Tartarum præcipitari. Quemque verò exercere suam *artem;* et neque Minervam sanare, nec Æsculapium vaticinari, nec Apollinem solum præstare tam-multa: sed deligentem unum quiddam, vatem esse, aut citharœdum, aut medicum. Edicere verò philosophis, ne fingant nova vocabula, neque nugentur de iis-quæ non nôrunt. Quotquot verò jam *immeritò* habiti-sunt-digni templis aut sacrificiis, simulachra quidem illorum everti; substituti verò, vel Jovis, vel Junonis, vel Apollinis, vel cujuspiam alterius; civitatem verò *suam* aggerere illis tumulum, et, pro ara, cippum erigere. Si verò quis simulaverit-se-non-audîsse præconium, et noluerit venire ad arbitros, damnanto desertam ejus *causam.*—Jup. Hoc quidem *est* justissimum nobis Decretum, ô Mome; et, cuicunque *ita* videtur, protendat manum. Ita verò potius fiat: novi enim quod complures erunt non protensa-manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius præconium-promulgaverit, venite afferentes, quisque, indicia manifesta, et demonstrationes claras, *nempe,* nomen patris, et matris, et unde, et quomodo factus-sit Deus, et tribum, et curiales. Ita-ut, quicunque non exhibebit *hæc omnia,* nil curæ-erit arbitris; etiamsi quis in terris ingens habeat templum, et quamvis homines Deum esse arbitrentur.

DIALOGUS III.

TIMON, SIVE MISANTHROPUS.

Tim. O JUPITER philie, et hospitalitie, et sodalitie, et domestice, et fulgurator, et jusjurandice, et nubicoge, et grandisone, et si t e qu aliud attoniti vocant poetæ; ac maximè, cum in metris hærent (tunc enim illis multi-nominis factus fulcis metri ruinam, et imples rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, et gravifremum tonitru, et ardens, et candens, et terrificum fulmen? Hæc enim omnia apparent jam nugæ, et fumus planè poeticus, *nec quicquam* præter nominum fragorem. Illud autem tuum decantatum, et eminus-feriens, et promptum telum, nescio quomodo, penitus extinctum-est, et frigidum, retinens ne *vel* parvulam iracundiæ scintillam contra injuriosos. Quivis itaque pejerare audentium heri-extinctum citiùs ellychnium metueret, quam flammam cuncta-domantis fulminis; titionem adeò quempiam vidêre iis intentare, ut ex eo ignem quidem non formident,

aut fumum; sed putent *se* accepturos hoc solum *incommodi e* vulnere, quòd maculâ-carbonariâ opplebuntur. Ita-ut propter hæc ausus-sit jam et Salmoneus ille tibi obtonare, non prorsus *justæ*-fiduciæ-expers, *se id impune ausurum, quippe,* contra Jovem adeo irâ-frigidum, *cum sit ipse* ad-facinora promptus, et gloriosus vir. Quomodo enim *non faciat,* quandoquidem *tu* quasi sub mandragora dormis? qui neque perjerantes audias, nec injusta-agentes observes, sed lippias, et hallucineris ad ea-quæ patrantur, et auribus obsurdueris, quemadmodum senio-confecti. *Atqui ita te affectum esse credere par est,* quoniam, cum juvenis adhuc esses, et animo-acer, et ira vigens, plurima faciebas contra injustos et violentos; nec unquam erga eos inducias tunc agebas; sed semper prorsus occupatum erat fulmen, et incutiebatur ægis, et fragorem-edebat tonitru, et continuò immittebatur fulgur, quasi telorum-ex alto-jaculatio. Sed *et* terræ-motus *fuere tunc* instar-cribri *frequentes,* et nix cumulatim, et grando in-morem-saxorum; et, ut tecum magnificè disseram, pluviæque *fuere* effusæ, et impetuosæ, *et* gutta quælibet, *quasi* flumen. Quare in temporis puncto tantum ortum-est naufragium sub Deucalione, ut, omnibus sub aqua demersis, vix unica quædam scaphula servaretur, quæ-appulit *in* Lycorem, servans suscitabulum quoddam seminis humani, *idque,* ad pestis majoris propagationem. Refers igitur ab illis præmia socordiâ *tuâ* digna, non ampliùs sacrificante tibi aliquo, neque *statuam tuam* coronante, nisi quis obiter *in* ludis Olympicis; et hic, non admodum necessaria facere visus, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generosissime, paulatim te Saturnum reddunt, imperio depellentes.

2. Omitto dicere, quoties jam templum tuum spoliârint. Injecerunt verò alii manus tibi ipsi *in* Olympia. Et tu altifremus ille pigerâs aut canes excitare, aut vicinos advocare, ut succurrentes comprehenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille *tu,* et gigantum-extinctor, et Titanum victor, sedebas, dum-circumtondereris capillos ab iis, *quanquam* fulmen decem-cubitale in dextra tenens. Quando igitur, ô admirande, desinent hæc *a te* negligenter adeò despici? aut quando tantam iniquitatem punies? Quot Phaethontes, aut Deucaliones, sufficient ad *puniendam* tam inexhaustam vitæ insolentiam? Nam ut omissis communibus, dicam mea; *ego,* qui *in* sublime evexi tot Atheniensium, et divites reddidi e pauperrimis, et opem tuli egenis omnibus, vel potiùs confertas effudi opes in amicorum beneficentiam, postquam per hæc factus-sum pauper, non ampliùs agnoscor ab iis, neque aspiciunt *me,* qui antea verebantur, et adorabant, et de nutu meo pendebant. Sed, sicubi vel *per*-viam incedens incidam *in* eorum quempiam, prætereunt *me* quasi olim mortui cippum quendam jacentem, *ac* tempore subversum, ne-quidem agnoscentes. Alii verò vel procul videntes aliâ divertunt, suspicantes *se* vi-

suros inauspicatum et abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum et patronus fui. Quare, malis in hunc locum-remotum actus, *et* rhenone indutus, terram exerceo *pro* quatuor obolis mercenarius, solitudini et ligoni hîc adphilosophans. Videor itaque mihi hoc *inde* lucrifacturus, *nempe me* non ampliùs visurum plurimos præter meritum prosperè-agentes. Hoc enim molestius *esset*. Jam tandem ergo, ô Saturni et Rheæ fili, excusso hoc profundo dulcique somno (dormîisti enim supra Epimenidem) et fulmine ventilando-redaccenso, aut *eodem* ex Oeta accenso, *et* factà magnâ flammâ ostende aliquam strenui et juvenilis *illius* Jovis iram, nisi vera sunt quæ fabulis-feruntur a Cretensibus de te et tuâ illic sepulturâ.

3. Jup. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum in montis-radicibus, sordidus totus, et squalidus, et rhenone-amictus ? Fodit verò, opinor, pronus-*cum-sit*-homo *sanè* loquax, et confidens. Philosophus nimirum est : *alio qui* enim non tam impios percurreret sermones contra nos. Mer. Quid ais, ô pater ? An ignoras Timonem *filium* Echecratidis, Colyttensem ? Hic est *ille* qui sæpe nos convivio-excepit per sacrificia perfecta, ille nuper-ditatus, ille *solitus mactare nobis* totas hecatombas, apud quem consuevimus splendidè celebrare Jovialia. Jup. Heu commutationem ! *Hiccine est* honorabilis ille, ille (*inquam*) dives, circa quem tot *fuere* amici ! Quid igitur passus, talis est *factus* ? squalidus, ærumnosus, fossorque, et mercenarius, ut videtur, deorsum-adigens ligonem adeò gravem ? Mer. *Ut* ita quidem dicam, benignitas afflixit eum, et humanitas, et misericordia, in egenos omnes ; re verâ autem, dementia et simplicitas, et delectus-nullus in amicis ; qui, corvis et lupis largiens, non sensit *se ita facere* : sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse et sodales præ benevolentia erga seipsum ; *eos inquam*, esca *interim solummodo* gaudentes. Hi verò postquam exquisitè nudâssent, et circumrosissent ossa *ejus*, et, si qua etiam medullà inerat, exuxissent et hanc diligenter admodum ; *post hæc, inquam*, aufugiebant deserentes eum siccum, et radicitus succisum ; non ampliùs agnoscentes *eum*, neque aspicientes. Unde enim *jam adsunt ei* vel opitulantes, vel vicissim largientes ? Propter hæc, ut vides, fossor, et rhenone-amictus, desertâ urbe præ pudore, mercede agrum colit, malorum causâ melancholiâ-laborans, quòd ab ipso ditati fastuosè admodum prætereunt *eum*, nec nomen *ejus* nôrint, an Timon vocetur. Jup. Et sanè vir *est* non despiciendus, nec negligendus : et merito indignabatur *in nos*, calamitosus cum sit ; quoniam vel eadem egerimus *ac* excerandi isti adulatores, virum obliti, qui in aris adolevit nobis tauros tot, caprasque pinguissimas : habeo itaque jam-nunc nidorem eorum in naribus : sed propter negotiaque, et magnum pejerantium tumultum, et vim-inferentium, et rapientium ; præterea verò et, for-

midinem *ortam* a sacrilegis (hi etenim plurimi *sunt*, et observatu-difficiles, nec sinunt *me vel* paululum connivere) *propter hæc, inquam*, jam-diu non aspexi in Atticam : et præcipuè, ex quo philosophia et verborum contentiones *apud*-eos increbuerunt. Pugnantibus enim inter se, et vociferantibus *philosophis istis*, non licet exaudire *aliorum* preces. Quare oportet *me* aut obturatis sedere auribus, aut rumpi ab iis, virtutem quandam, et incorporea, et nugas magnâ voce connectentibus. Propter hæc contigit et hunc negligi, *virum* erga nos non immerentem. At *tu*, ô Mercuri, assumpto Pluto, abito ociùs ad eum; ducat verò secum Plutus et Thesaurum, et maneant ambo apud Timonem, nec facilè adeò discedant, etiamsi quam-maximè exigat ipsos domo præ benignitate. Deliberabo autem posthac de adulatoribus istis, et ingratitudine quam manifestârunt erga eum, et pœnas dabunt, simul-atque fulmen reparavero. Duo enim maximi ejus radii fracti sunt, et cuspidibus retusi, dum nuper avidiùs jacularer in Anaxagoram sophistam, qui persuasit sectatoribus *suis* non omnino aliquos esse nos Deos. Sed aberravi quidem *ab* eo; Pericles enim manum protendebat supra ipsum : fulmen autem, obliquè-avolans in Castoris-et-Pollucis templum, exussitque illud, et ipsum pene comminutum-est ad saxum. Sed vel hoc interim supplicium sufficiet istis, *nempe*, si viderint Timonem eximiè ditatum.

4. Mer. Quanti erat altè vociferari, et obstreperum esse, et audacem! nec est hoc solis causas-agentibus utile, sed etiam precantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, *idque quia*-clamavit, et liberè locutus-est in precatione, et convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiamnum neglectus. Plut. At ego, ô Jupiter, non ibo ad eum. Jup. Quapropter, ô Plute optime; et hoc me jubente? Plut. Quia per Jovem contumelias-exercebat in me, et exportabat (*i. e. exhauriebat*) et in multa *frusta* dividebat; et hoc, cum-essem paternus illi amicus; et solùm non domo me furcis expulit, ut qui ignem e manibus excutiunt. Rursusne igitur ivero *ad eum* parasitis, et adulatoribus, et scortis donandus? Mitte me, ô Jupiter, ad illos, qui intelligent munus, qui amplectentur, quibus in-pretio *fuero* ego, et desiderabilis. Hi verò fatui versentur-cum paupertate, quam nobis anteponunt et; accepto ab ea rhenone, et ligone, contenti-sunto miseri obolos quatuor lucravi, qui *olim* negligenter dono profundebant talenta decem. Jup. Nil ampliùs ejusmodi faciet Timon erga te; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quòd oportet *ipsum* eligere te pro paupertate. At videris mihi tu quidem esse, *ô Plute*, prorsus querulus, qui nunc quidem accusas Timonem, quòd, patefactis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiâ-affectus *erga te*. Aliàs verò contra in divites stomachabaris, dicens *te* ab iis *ita* inclusum-fuisse sub vectibus et

claribus, et sigillorum impressionibus, ut non tibi possibile esset *vel* declinato-capite-prospicere in lucem. Deplorabas igitur hæc apud me, dicens *te* in multis tenebris præfocari. Et propter hæc apparebas nobis pallidus, et curis plenus, digitos habens-contractos juxta consuetudinem computationum, et minitans *te* aufugiturum, si ab iis opportunitatem acciperes. Et, in summâ, videbatur tibi pergravis res, *te*, tanquam Danaen, virgineam-ducere-vitam in æreo ferreove thalamo, sub attentissimis ac scelestissimis pædagogis nutritum, fœnore et supputatione. Dictitabas igitur *avaros* illos absurdè facere, amantes quidem *te* supra modum, cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes; sed vigilantes ut-observarent, *et* oculis-fixis-aspicientes sigillum et sectem; arbitrantes *illud esse* sufficientem fruitionem, non quòd-possent ipsi *te* frui, sed quòd impertirent fruitionem nemini *alii:* ut canis in præsepi, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui-parcerent, et custodirent, et (quod monstri-simile *est*) *vel* semet ipsos zelotypia-prosequerentur: nescientes verò quòd sceleratus famulus, vel dispensator, vel pædagogus, postquam furtim subierit, ludibrio-habebit infœlicem et odiosum herum, sinens eum invigilare usuris ad obscuram et angustioris lucernulam, et siticulosum ellychniolum. Quomodo igitur non iniquum *est* te olim hæc incusâsse, nunc verò Timoni contraria objicere?

5. Plut. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim hæc Timonis hujusce lenitas, meritò videri-debet negligentia, ac non benevolentia, quatenus ad me *attinet:* et rursus putabam, illos qui-servant *me* inclusum intra fores ac tenebras, *illos* studentes, quomodo fiam ipsis crassior, et obesus, et supra-modum-tumidus; qui neque attingunt ipsi, neque producunt in lucem, *ita*-ut a quoquam ne *vel* videar; *putabam, inquam, hos* esse amentes, et contumeliosos, insontem me sub tot vinculis putrescere-facientes; nescientes *verò* quòd paulò post abibunt (*i. e. morientur*), relicto me alli cuipiam fortunatorum. Laudo igitur neque illos *ita negligentes*, neque hos qui prompti admodum sunt in me; sed eos *solos* qui (quod est optimum) modum statuent rei, et neque omnino abstinebunt, neque *me* totum profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis, qui legitimè duxerit uxorem juvenem et formosam, deinde neque custodiat *eam*, neque omnino zelotypiâ-prosequatur, permittens noctu et interdiu ire quò velit, et versari cum volentibus; sed *et* ipse potiùs producat adulterio-stuprandam, fores aperiens, et prostituens, et omnes ad eam invitans; num, *inquam*, talis videatur *tibi* amare *uxorem?* Non dices, ô Jupiter, *hoc* tu, *qui ipse* sæpenumero amore-captus-*es*. Si verò quis rursus in domum legitimè recipiens uxorem

ingenuam ad liberorum legitimorum procreationem, hic verò neque attingat ipse virginem ætate-florentem, pulchramque, neque permittat alii aspicere; includens verò *eandem*, virgineam-vitam-ducere-cogat, infœcundam, et sterilem; idque, cum-dicat *se* amare *eam*, et manifestus sit (*i. e. appareat amare*) e colore, et corpore tabefacto, et oculis refugis; estne (*i. e. fierine potest*) ut talis non videatur delirare? *Qui*, cum-oporteat *eam* liberos-gignere, et nuptiis frui, *nihilominus* tabescere-faciat puellam formosam adeò et amabilem, dum-alat *eam* tanquam Cereri sacerdotem per omnem vitam? Quare sæpenumero et ipse eodem-modo indignor, a quibusdam sanè ignominiosè calcibus-pulsatus, et devoratus, et exhaustus; ab aliis verò compedibus-vinctus, ut stigmaticus fugitivus. JUP. Quid igitur indignaris in illos? Dant enim utrique egregias pœnas: hi quidem, ut Tantalus ille, inhiantes tantùm auro, absque-potu, et absque-cibo, siccique ora; illi verò, ut Phineus ille, ab Harpyis spoliati cibo e faucibus.—Sed abito jam nacturus Timonem multo prudentiorem. PLUT. Illene unquam desinet cum studio (*i. e. festinanter*) exhaurire me quasi e cophino perforato, *idque* priusquam omnino influxerim, dum-vult *vel* prævenire influxum, ne abundantiùs incidens ipsum undis-obruam? Quare mihi videor in Danaïdum dolium aquam-allaturus, frustraque infusurus, vase non continente; sed *eo*, quod influit, propemodum effuso, priusquam influxerit; ita latior *est* dolii hiatus ad effusionem, ac liber *est* exitus. JUP. Ergo nisi obturaverit hiatum hunc, et simul-ac-semel (*i. e. prorsus*) expansum *fundi spatium*, brevì effuso te, facilè rursus invenerit rhenonem et ligonem in dolii fæce. Verùm abite jam, et ditate eum. Tu verò, ô Mercuri, memineris rediens, Cyclopas ad nos ex Ætna adducere, ut fulmen acuentes resarciant; adeò jam eodem accuminato opus-erit.

6. MER. Progrediamur, ô Plute.—Quid hoc? Claudicas? Ignorabam, ô generose, *te* non solùm cæcum, verùm etiam claudum esse. PLUT. Non hoc semper, ô Mercuri: sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum et claudus utroque *pede*, ita-ut vix pertingam ad metam, sene-priùs-facto *illo*, qui *me* expectabat. Quum verò discedere-*ab-aliquo* opus fuerit, videbis *me* alatum, *et* multo avibus celeriorem. Repagulum igitur simul cadit, et ego jam victor a-præcone-promulgor, *totum* stadium *uno* saltu-transmensus, videntibus aliquando *me* ne *vel* spectatoribus. MER. Non hæc *omnia* vera dicis. Imò ego vel plurimos tibi possim commemorare, heri quidem ne obolum unde restim emerent habentes, hodie verò repente ditatos, et sumptuosos, *et* bigis albis agitantes: quibus *antea* ne *vel* asinus unquam suppetebat: *et, tales cum fuerint*, obambulant tamen purpurei, et auromanus decorati, nec ipsi, opinor, credentes quin *per*-somnium *solummodo* divites-sunt. PLUT. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto me *tum* ad eos di-

mittit, utpote qui et ipse sit opum-largitor, et munificus, hoc etenim vel nomine declarat. Quum igitur est opus transferri me ab alio ad alium, *tunc* me in tabellam injectum, et diligenter obsignatum, transportant in morem-sarcinæ sublatum. Et cadaver quidem jacet alicubi in obscura domûs parte, vetere linteo super genua *injecto* tectum, et felibus pugnæ-causa. Qui verò me obtinere-speraverant in foro operiuntur hiantes, ut hirundinem advolantem, stridentes pulli. Postquam verò detractum-est signum, et incisus-est funiculus linteus, et aperta est tabella, et promulgatus-est novus mei dominus, sive cognatus quispiam *fuerit*, sive adulator, sive servulus cinœdus in-honore-habitus propter puerilia *officia*, *et vel* jam mentum rasus; magno, generosus *ille*, accepto præmio pro variis et omnigenis voluptatibus, quas-jam *quoque*, exoletus cum-esset, suppeditavit ei (*scil. domino*) ille quidem, quicunque-fuerit, me tandem arrepto, *cum* tabella ipsa ferens aufugit; mutato nomine-appellatus *jam* Megacles, aut Megabyzus, aut Protarchus pro *nomine* eo-usque *usitato*, *nempe*, Pyrrhia, aut Dromone, aut Tibia; *aufugit*, *inquam*, relictis frustra inhiantibus illis, semutuò intuentibus, *et* verum luctum agentibus, *dum reputant*, qualis eos thynnus e sinu-intimo sagenæ effugit, *idque*, devoratâ non parvâ escâ. At hic in me totus irruens, honesti inexpertus, et crassipellis homo, exhorrens adhuc compedes, et, si alius quispiam prætericns loro-increpuerit, arrectam subrigens aurem, et pistrinum tanquam Castoris-templum adorans, *hic*, *inquam*, non ampliùs tolerabilis est obviis *quibusvis*; sed et *homines* liberos contumeliâ afficit, et flagris cædit conservos, periculum-faciens, an sibi quoque talia liceant; donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus eum esse vel Nireo formosiorem, Cecrope verò aut Codro nobiliorem, at Ulysse prudentiorem, sedecim autem simul Crœsis ditiorem, effundat miser, in temporis puncto, quæ paulatim e perjuriis, et rapinis, et flagitiis plurimis collecta-sunt.

7. Mer. Dicis propemodum *ea* ipsa quæ-fiunt (*i. e. vera*). Quum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita cæcus cum-sis, viam invenis? vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam-dijudicârit *eos* esse ditari dignos? Plut. Credis autem reperire me, quicunque sunt? Mer. Nequaquam *credo* per Jovem. Non enim, præterito Aristide, Hipponicum adiisses, et Calliam, et alios multos Athenienses, ne quidem obolo dignos. Cæterùm quid facis dimissus? Plut. Sursum ac deorsum cursitans oberro, donec imprudens in aliquem inciderim. Ille verò, quicunque mihi primus occurrerit, abducens possidet, te, Mercuri, propter inopinatum lucrum, adorans. Mer. Fallitur ergo Jupiter, putans te, ex ipsius sententia ditare quotquot judicat ditari dignos? Plut. Et meritò admodum, ô bone, qui, quum nôrit me cæcum esse, mitteret tamen investigaturum

rem adeò repertu-difficilem, et jampridem exhaustam e vita, quam ne *vel* Lynceus ille facilè inveniret, *utpote* obscuram adeò et minutam. Cum itaque pauci sint boni, mali verò *numero* plurimi occupent omnia (*i. e. ubique sint*) in civitatibus, *idcirco* oberrans facilè in tales incido, et ab iis irretior. MER. Quomodo *verò* deinde, postquam deserueris eos, facilè aufugis, ignarus-*cum sis* viæ? PLUT. Tum perspicax fio, et pedibus-celer, ad solam fugæ occasionem.

8. MER. Respondeto mihi et hoc insuper: quomodo, cæcus cum-sis (*apertè* enim dicam) et pallidus præterea, et cruribus gravis, tot habes amatores, adeò ut omnes in te respiciant, et putent *se*, *te* obtinentes, fœlices esse: sin verò non-assequantur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeò te perditè-amantes, ut præcipitarent sese, "et piscosum in mare, et scopulis ab aeriis ruentes;" rati *se* a te fastidiri, quòd non ipsos præcipuè respexeris: At verò bene novi quòd fateberis et tu, si te-ipsum quid nôris, eos *vel* Corybantas-agere (*i. e. prorsus furere*) tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel cæcum, vel quotcunque alia mihi insunt *deformia?* MER. Sed quomodo, ô Plute, *non appareas*, nisi cæci sunt et ipsi omnes? PLUT. Non cæci, ô optime: verùm inscitia, et error, quæ nunc occupant omnia, tenebras-offundunt iis. At et ipse præterea, ne sim omnino deformis, occurro iis personâ tectus amabilissimâ, inaurata, *nempe*, ac gemmis-distinctâ, et amictus *vestibus* versicoloribus: illi verò, rati *se* vultus ipsius (*i. e. nativi*) venustatem videre, amore-prosequuntur, et pereunt non potiti. Quòd, si quis illis omnino denudans ostenderet me, damnarent haud dubiò sese tantopere cæcutientes et amantes (*i. e. quòd tantopere cæcutiant et ament*) inamabiles et deformes res. MER. Quomodo ergo *illud defendes*, quòd intra divitias jam ipsas siti, et persona ipsâ induti, usque *tamen* decipiantur, et si quis iis detrahere-velit *eam*, caput citius quam personam projicerent? *Quomodo, inquam, defendes hoc?* Non enim verisimile *est* eos etiam tunc ignorare, quòd illita sit venustas *tua*, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento-sunt ad hoc etiam. MER. Quænam? PLUT. Simul-ac aliquis primùm occurrens patefactis foribus me excipit, occultus unà-ingreditur mecum fastus, et dementia, et jactantia, et mollities, et contumelia, et error, et alia quædam innumera. At *ille, qui nos excipit*, occupatus animum ab his omnibus, miraturque non miranda, et appetit fugienda, et me stupet, illorum omnium ingressorum malorum patrem, *et* ab iisdem satellitio stipatum, et omnia priùs pateretur, quam me amittere sustineret.

9. MER. Quam verò lævis es, ô Plute, et lubricus, et retentu difficilis, et fugax, nullam certam præbens ansam; sed nescio quomodo per digitos, tanquam anguillæ, aut serpentes, elaberis! Paupertas, con-

tra, viscosa *est*, et prehensu-facilis, et innumeros habens uncos toto corpore enatos, ita-ut appropinquantes statim teneant, et non facilè expediri-possint.—At latuit interea nos dum nugamur, res non parva. PLUT. Quinam ? MER. Quòd non thesaurum adduximus, quo maximè opus-erat. PLUT. Bono-sis-animo de hoc : ascendo *enim* ad vos, relicto illo in terra, *et* datomandato *ut* occlusis foribus intus maneat, nemini verò aperiat, nisi me vociferantem audierit. MER. Descendamus ergo jam *in* Atticam. Et sequere *tu* me chlamydem tenens, donec ad secessum *Timonis* pervenero. PLUT. Rectè facis, ô Mercuri, manuducendo ; quoniam, si desereres me, oberrans incederem *in* Hyperbolum forsan, aut Cleomen. Sed quisnam stridor est hic quasi ferri in lapidem ? MER. Timon hicce in-propinquo fodit agellum montanum et lapidosum.—Papæ ! adest *ei* et Paupertas, et Labor iste ; et Robur, et Sapientia, et Fortitudo, et ejusmodi turba, a Fame omnes agminis-modo-instructi, tuis, *ô Plute*, satellitibus multo præstantiores. PLUT. Cur ergo, ô Mercuri, non ocissimè discedimus ? Non enim præstiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, ducis, manu-trahens ? MER. Missi sumus a Jove ad Timonem hunc. PAUP. Jamne Plutus ad Timonem, postquam ego eum ex deliciis male affectum suscipiens, *et* hisce tradens, *nempe*, Sapientiæ, et Labori, fortem reddidi magnique pretii virum ? *Egone* Paupertas, contemptibilis adeò, et injuriæ-opportuna vobis videor, ut eripiatis mihi quam solam habui possessionem, accuratè *jam* ad virtutem elaboratam ; *et hoc*, ut Plutus eum denuo acceptum, *et* Contumeliæ ac Fastui in-manus-traditum, *et* mollem, et abjectum, et vecordem (qualis olim *erat*) redditum, mihi rursus restituat tritum-panniculum jam factum ? MER. O Paupertas ! visum-est hoc Jovi. PAUP. Abeo *igitur*.—At vos quoque. ô Labor et Sapientia, reliquique sequimini me. Brevi verò noverit hic, qualem me reliquerit, bonam, *nempe*, adjutricem, et *rerum* optimarum magistram ; cum qua dum versaretur, corpore sanus, et mente validus degebat, viri vitam vivens, et ad sese respiciens, existimans verò superflua hæc et vulgaria aliena *esse*, ut sunt. MER. Abeunt : nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti ? aut qua de causa huc venistis hominem operarium et mercenarium turbaturi ? At non læti abibitis *vos* impuri omnes, ut-estis ; ego enim vos statim admodum glebis saxisque feriens contundam. MER. Nequaquam, ô Timon, ne jacias ; non enim homines feries. Verùm ego quidem Mercurius sum, hic autem plutus. Misit verò *nos* Jupiter, exauditis precibus *tuis*. Quare bonâ fortunâ opes accipito, a laboribus absistens. TIM. Plorabitis jam et vos, Dii etiamsi sitis, ut dicitis : Odi enim simul omnes, et Deos, et

homines. Cæcum verò hunc, quicunque est, ligone comminuere certum est. Plut. Abeamus, per Jovem, ô Mercuri, (homo enim videtur mihi non mediocriter insanire) ne *ego*, accepto malo quopiam, discedam. Mer. Nil sinistrum *agas*, ô Timon; sed, depositâ immani hac feritate et asperitate, porrectis manibus, bonam fortunam accipito, et rursus dives-esto, et primus sis Atheniensium, et solus ipse fortunatus despicito ingratos illos. Tim. Nil vestri indigeo; ne me obturbate; sat opum *est* mihi ligo: *quo-ad*-alia verò, fœlicissimus sum, nemine *ad* me accedente. Mer. Adeone inhumaniter, ô amice? *Fero itaque* ad *Jovem nuncium hoc immiteque durumque.* Atqui par erat *forsan* te esse Misanthropum tot gravia ab iis (*scil. hominibus*) passum; nequaquam verò Misotheum, Diis ita te curantibus. Tim. At tibi Jovique, ô Mercuri, plurima gratia *propter* curam; non autem accipiam Plutum hunc. Mer. Quìd ita? Tim. Quia hic et olim exstitit mihi innumerorum malorum causa, tradensque *me* adulatoribus, et insidiatores adducens, et *in me* odium excitans, et luxuria corrumpens, et invidiæ-obnoxium reddens, tandem verò subitò *me* deserens, perfidè adeò, et proditoriè. Paupertas verò optima laboribus viro-dignissimis me exercens, et cum veritate et libertate mecum-versans, et necessaria præbuit *mihi* laboranti, et contemnere docuit vulgaria illa, spem mihi vitæ a me ipso pendere-faciens, et quæ PROPRIÆ essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidians eripere possit. Corroboratus igitur laboribus, *et* agrum hunc gnaviter exercens, *et* nil in urbe malorum videns, idoneum habeo et sufficientem victum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc *ad* Jovem. Hoc verò mihi sufficiet, si omnes homines uniuscujusque-ætatis fecerit plorare. Mer. Nequaquam, ô bone; non enim sunt omnes ad plorandum idonei (*i. e. eo ingenio ut plorent*) sed mitte iracunda hæc et puerilia, et Plutum accipito: nec *enim* a Jove munera sunt rejicienda.

12. Plut. Vin', ô Timon, apud te causam-agam-*meam*, aut *mihi* dicenti irascêris? Tim. Dicas, sed nec prolixè, nec cum prooemiis, ut perditi rhetores; tolerabo enim te pauca loquentem, Mercurii hujusce gratiâ. Plut. Oporteret quidem *me* forsan *de* tam multis a te accusatum etiam prolixè dicere: vide tamen si quâ te, ut dicis, injuriâ affecerim, qui jucundissimorum omnium tibi autor fui, honoris, *nempe*, et loci-primi, et coronarum, et aliarum deliciarum. Meâ verò operâ conspicuus eras, et celebris, et studiosè expetitus. Si verò grave aliquid passus-es ab adulatoribus, inculpabilis *sum* tibi ego: *quin* ipse verò potius *in* hoc a te injuria-affectus-sum, quòd me ignominiosè adeò scelestis hominibus subjeceris, laudantibus et ludificantibus *te*, mihique omni modo insidiantibus. Et quod postremò dixisti, *nempe*, quòd te

prodidi, ipse *ego* contra objicere-possim *idem illud* tibi, *cum fuerim* omni modo a te abactus, et præceps expulsus-ex ædibus. Ideoque nobilissima Paupertas circumposuit tibi rhenonem hunc pro molli chlamyde. Quare, Mercurius hic testis *est mihi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeò mihi adversatum. MER. At nunc vides, ô Plute, qualis jam factus-sit. Quare confidens commorare cum eo. Et tu quidem, *ô Timon*, fodito *ita*, ut facis. Tu verò *ô Plute*, supponito thesaurum ligoni : parebit enim tibi inclamanti.

13. TIM. Parendum *est*, ô Mercuri, et rursus ditescendum. Quid enim agat quispiam, cum Dii *immortales* cogant ? Sed vide, in quas molestias me miserum injicies, qui, hucusque fœlicissimè vivens, tantum subitò auri, nullam meam ob culpam, accipiam, et tantum curarum suscipiam. MER. Tolerato, ô Timon, *vel* meâ causâ, etiamsi grave sit hoc, et non ferendum, *idque*, ut adulatores illi invidia rumpantur. Ego verò, superatâ Ætnâ, in cœlum revolabo. PLUT. Abiit quidem ille, ut videtur ; conjicio enim alarum remigio. Tu verò operire hîc : digressus enim remittam tibi thesaurum : sed fortiùs impinge. *Heus tu*, thesaure auri, te dico, pareto Timoni huic, et te tollendum offerto. Fodito, ô Timon, altè adigens *ligonem* ; ego verò vobis subtus-adero.

14. TIM. Agè verò, ô ligo : nunc mihi te ipsum corroborato, et ne fatigeris thesaurum e profundo in apertum egerens.—O Jupiter prodigialis, et Corybantes amici, et Mercuri lucrifer, unde-nam tantum auri ! Num somnium est hoc ? Metuo igitur, ne experrectus carbones inveniam. Atqui aurum est signatum, subrubrum, grave, et aspectu longè-gratissimum. O aurum, pulcherrimum mortalibus auspicium : " Ardens enim ignis quemadmodum, præluces noctu" et interdiu. Veni, ô charissimum, et amabilissimum ! Nunc tandem credo factum fuisse et Jovem aliquando aurum. Quæ etenim virgo sinu aperto non exciperet pulchrum adeò amatorem per tegulas defluentem ? O Mida, et Crœse, et donaria Delphis *dicata*, quam nihil essetis, *collata* ad Timonem, et Timonis opes ; cui ne rex quidem Persarum par *est ?* O ligo, rhenoque charissime, Pani vos huic suspendere decet. Ipse verò, empto jam toto *hoc* secessu, *et*, extructa super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum *me* eandem et sepulchrum (*i. e. pro sepulchro*) habiturum.—At decreta sunto hæc, et pro-legibus-rata in reliquum vitæ, *nempe*, commercii-fuga, et ignoratio, et fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut misericordiæ-ara, meræ nugæ *existimentur :* tum miserari lachrymantem, aut opitulari egenti. *habeatur* legum-violatio, et morum subversio. Solitaria verò *esto mihi* vivendi-ratio, ut lupis, et unus Timon *esto sibi* amicus : alii autem *omnes* hostes *judicentur*, et insidiatores ; et congredi-cum eorum quopiam

piaculum *ducatur*. Et, si aliquem vel videro, nefastus *sit ille* dies. Et, in-summa, nil apud-nos differant *homines* a lapideis aut æneis statuis; et neque caduceatorem ab iis recipiamus, neque *cum iis* libamina libemus: DESERTUM verò terminus esto adversus eos. At tribules, et curiales, et populares, et patria ipsa *habeantur* frigida et inutilia nomina, et stultorum hominum gloriæ-aucupia. Unus verò Timon dives-esto, et omnes despicito, et solus secum luxuriator, ab adulatione et onerosis laudibus remotus. Et Diis sacrificato, et epulator, solus sibi vicinus et conterminus, excussis aliis *omnibus*. Et simul-ac-semel decretum-esto se ipsum bene tractare, sibi mori oporteat, sive coronam sibi admovere, et nomen suavissimum esto MISANTHROPUS. Morum verò notæ *sunto* morositas, et asperitas, et feritas, et iracundia, et inhumanitas. Si autem videro quempiam in igne pereuntem, et ut-extinguam, supplicantem, *tum*, pice atque oleo, restinguere. Et, si hyeme flumen quem *ad me* adferat, is verò manum porrigens, roget prehendere, propellere et hunc præcipitem, *ita* ut emergere non possit: sic enim par-pari acceperint.—Legem *hanc* rogavit Timon Echecratidis *filius* Colyttensis. Concione suffragatus-est Timon idem: esto. Rata sunto hæc nobis, et fortiter iisdem immoremur.

15. Sed multi facerem hæc omnibus quodammodo nota fieri, *nempe*, quòd prædives-sum: nam *ea* res esset iis *quasi* suspendium.—Quanquam quid hoc? Hem, quæ acceleratio! Undique concurrunt pulverulenti et anheli, aurum, nescio unde, odorantes. Utrùm igitur, conscenso colle hoc, lapidibus eos abigam, commodè ex-edito-loco dejaculans? An eatenus leges-violabimus, *ut cum* iis semel versemur, quò magis angantur despecti? Hoc etiam satius duco: quare, *hîc* subsistente, excipiamus jam eos. Agè, videam, quisnam hic-est eorum primus? Gnathonides adulator, qui porrexit mihi restim, nuper beneficium petenti, *et* qui sæpe apud me tota dolia evomuit. Sed bene fecit adveniens (*i. e. gaudeo eum venisse*) plorabit enim ante alios. GNATH. Nonne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ô Timon, formosissime, et suavissime, et convivalissime. TIM. Imo et tu *quoque*, ô Gnathonide, vulturum omnium voracissime, et hominum perditissime. GNATH. Semper dicax *es* tu quidem. Sed ubinam *paratur* convivium? Ut veniam afferens novam quandam cantilenam ex Dithyrambis quos nuper in-scena-docuit *poeta* (*i. e. ex nuper editis*). TIM. Canes tu quidem et elegia prorsus miserabiliter, sub ligone hoc *edoctus*. GNATH. Quid hoc? ferisne, ô Timon? Antestor, ô Hercules! hei, hei! in-jus-voco te ad Areopagum *de* vulnere. TIM. Et sanè si paululùm morabere, mox *de* cæde vocabis. GNATH. Nequaquam: sed vulneri tu penitus medere, paululum auri inspergendo: est enim remedium mirificè sanguinem-sistens. TIM. Etiam-

ne manes? GNATH. Abeo; tu verò non guadebis (i. e. tibi male sit,) qui e commodo sinister adeò sis factus.

16. Quisnam est recalvaster hic, qui accedit? Philiades, adulatorum omnium flagitiosissimus. Hic postquam-acceperat a me totum agrum, et talenta duo dotem filiæ mercedem, scil. laudum, dum canentem me, silentibus omnibus aliis, solus supra-modum laudaret, dejerans, vocaliorem esse me cycnis (post hæc, inquam), quum nuper vidit me ægrotantem, et auxilium rogans accessi plagas intentabat generosus. PHIL. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus est Gnathonides, et compotor? Justa igitur passus est ingratus hic. Nos verò, quamvis olim familiares, et æquales, et populares ejus, attamen moderatè agimus ne irruere videamur. Salve, ô here; et cura ut observes scelestos hosce adulatores, hos ad mensam solummodo tibi adesse paratos, in cæteris verò a corvis nil differentes. Non amplius fidendum est ætatis-hujusce cuipiam. Ingrati sunt omnes, et mali. Ego verò afferens tibi talentum, ut haberes quo in rebus urgentibus utereris, in via jam haud-procul hinc audivi, quòd immensis quibusdam divitiis ditatus esses. Venio igitur huc te commonefacturus: etiamsi tu quidem, adeò ipse sapiens, nil meis fortasse dictis indigebis; tu, inquam, qui vel Nestori factu-necessarium commendare-possis. TIM. Sunto hæc, ita ut dicis, ô Philiade. Sed accede, ut te ligone comiter-excipiam. PHIL. O homines! Fractum est mihi cranium ab ingrato hoc, quòd eum utilia submonerem.

17. TIM. Ecce! tertius adest rhetor hicce Demeas, dextrâ tenens Plebiscitum, et dicens, se nostrum esse consanguineum. Hic, postquam-mulctam-persolvit civitati, sedecim, nempe, talenta a me uno die accepta (damnatus enim erat, et non solvens in-vincula-conjectus), et ego liberavi eum præ-misericordia; hic, inquam, cum nuper sortem-tulit distribuendi ærarium in tribum Erectheidem, et adirem ego poscens quòd ad-me rediret, dixit se non agnoscere me civem. DEM. Salve, ô Timon, magnum familiæ tuæ præsidium, Atheniensium fulcrum, Græciæ propugnaculum. Equidem jamdudum expectant te populus frequens, et curia utraque. At priùs audito Plebiscitum, quod pro te conscripsi.—"QUANDOQUIDEM Timon Echecratidæ filius Colyttensis, vir non solum honestus bonusque, verùm etiam sapiens, ut nemo alius in Græcia, continuò pergit præstare civitati optima quæque officia; vicit verò in Olympia eodem die pugillatu, et luctâ, et cursu, et curru perfecto, et bijugibus junioribus."—TIM. At ego ne unquam vel spectator-fui in Olympia. DEM. Quid tum? Spectabis posthac. Hujusmodi verò communia satius est addi.—"Et anno superiore fortissimè se-gessit pro civitate apud Acharnenses; et duas Peloponnensium cohortes concidit." TIM. Quomodo? Propterea enim quòd non habuerim arma, in catalogo militari ne vel adscriptus

num. Dem. Modestè de te ipso loqueris; nos verò ingrati essemus, obliti *rerum a te gestarum.*—" Præterea, et Plebiscita scribendo, et " consilium-dando, et exercitus-ducendo multùm profuit urbi. Prop-" ter hæc omnia VISUM-EST senatui, populoque, et Elieæ-*curiæ* per " tribus, et plebi viritim, et communiter omnibus, aureum statuere " Timonem in arce juxta Minervam, fulmen dextrâ, et radios in ca-" pite gerentem: et coronare eundem coronis aureis septem, et coro-" nas hodie promulgari *in* tragœdiis novis Dionysiis (nam agenda sunt " ejus causa *vel* hodie Dionysia). Dixit sententiam *hanc* Demeas rhe-" tor, ipsius *Timonis* cognatus, et propinquus, et discipulus. Optimus " enim rhetor *est* Timon et quicquid aliud vult."—Hoc itaque *est* tibi Plebiscitum.—Ego autem statui ad te filium *meum* adducere, quem tuum propter nomen Timonem vocavi. Tim. Quomodo, ô Demea, qui ne unquam uxorem duxeris, quantum nobis compertum est? Dem. At ducam, in annum-proximum, si Deus permiserit; et liberos-procreabo, et futuram-prolem Timonem jam nomino: mas enim erit. Tim. Heus tu! nescio an duxeris, tantâ a me acceptâ plagâ. Dem. Hei mihi! quid hoc rei est? Tyrannidem, Timon, occupas: et pulsas *viros* liberos, cum-sis *ipse* nec verè liber, neque civis. Sed dabis brevi pœnas, cum propter alia, tum quòd arcem incenderis. Tim. At non incensa-est, ô impure, arx; quare *in hac re* delator-falsus appares. Dem. Sed et dives-es, perfosso postico. Tim. Neque perfossum est hoc; quare et hæc tua *indicia* incredibilia *sunt.* Dem. Perfodietur manè posthac: jam verò tu omnia quæ in eo *fuere* possides. Tim. Alteram ergo accipe *plagam.* Dem. Hei tergo meo! Tim. Ne vociferare; illidam enim tibi et tertiam: essem etenim vel ridiculus, si duas Lacedæmoniorum cohortes inermis concidissem, unum verò impurum homuncionem non protererem. Quin et frustra pugillatu et luctâ *in* Olympicis *ludis* vicissem.

18. Sed quid hoc? Annon est hic Thrasycles philosophus? Non sanè alius. Ideo-*que* venit barbam demittens, supercilia attollens, et *magnum*-quid secum murmurans; *præterea* Titaniacum obtuens, cæsariem in fronte retro-sparsus (*i. e. retro-sparsam habens*) *quasi* Autoboreas quispiam, vel Triton, quales pinxit *eos* Zeuxis. Hic *est* ille habitu concinnus, et incessu moderatus, et amictu modestus, innumera manè de virtute disserens, et voluptate gaudentes damnans, et frugalitatem laudans: postquam verò lotus ad cœnam venerit, et puer magnum ei calicem porrexit, (meraciore verò (*nempe vino*) maximè gaudet) *tum*, quasi Lethes aquam ebibisset, matutinis illis sermonibus prorsus-contraria exhibet, opsonia, sicut milvius, præripiens, et proximum cubito-arcens, barbam condimento oppletus, canis-more ingurgitans, *corpore prono* incumbens, quasi virtutem in patinis inventurum *sese* speraret, catinos accuratè digito-indice detergens, ita-ut ne paulu-

lum quidem moreti relinquat; querulus continuò; *idque*, ut solus aliorum placentam totam vel suem accipiat; quod est edacitatis et insatiabilitates fructus. Ebrius, ac vino petulans, non ad cantum modò et saltationem, vèrùm etiam *ad* convitia, et iracundiam insuper; tum plurimi inter pocula sermones. Tunc enim vel præcipuè de sobrietate et decoro *concionatur;* et hæc loquitur, e mero jam malè affectus, et ridiculè balbutiens. Deinde vomitus ad hæc; et postremò, quidam eum e convivio sublatum efferunt, tibicinæ ambabus *manibus* inhærentem. Quin vel sobrius nulli primariorum cederet mendaciis, aut confidentià, aut avaritià. Sed et inter adulatores primas tenet, et promptissimè pejerat; et anteit *eum* imposturà, et comitatur impudentià; et in summâ, *est ille* Res quædam sapientià-omni-prædita, et undique accurata, et variè absoluta. Horabit igitur statim, bonus *vir* cum-sit.—Quid hoc? Papæ! Tandem nobis Thrasycles! Thras. Non eodem proposito, ô Timon, ac vulgus hoc, *ad te* veni, qui opes tuas stupentes, argenti, auri, et cœnarum opiparum spe *huc* concurrêrunt, plurimam exhibentes adulationem apud virum, qualis *es* tu, simplicem, et quæcunque habet facilè impertientem. Nôsti etenim quòd *vel* offa mihi sufficiat *in* cœnam; cepa verò aut nasturtium suavissimum *est* opsonium, aut, si quando delicier, pauluùm salis. At potus *est mihi* Enneacrunus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littore calculi. Sed tui ipsius gratià *huc* concessi, ne te corrumpat pessima hæc atque insidiosissima res, opulentia; quæ multis multoties causa fuit immedicabilium calamitatum. Nam, si me audieris, in mare præcipitabis universam; quùm viro bono, et philosophiæ opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed *tantùm* ad nates usque ingressus; paululum ultra solum fluctibus-allui-solitum, me solo spectante. Sin hoc non vis, alio potiore modo ejicito tu eam ociùs *ex* ædibus; nec obolum tibi ipsi relinquas; egenis, *nempe*, omnibus dividens; huic quidem drachmas quinque, illi verò minam, alii verò talentum. Si verò philosophus quis fuerit *(i. e. occurrerit)* duplum aut triplum accipere debet. Mihi verò (quanquam non mei ipsius gratià peto, sed ut sodalibus egenis impertiam) *sat-fuerit*, si peram hanc impletam dederis, non omnino modios duos Æginentes capientem. Nam paucis contentus, et moderatus debet esse, qui philosophatur, nec quicquam supra peram cogitare. Tim. Probo hæc tua *dicta*, ô Thrasycles. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligone *hoc* dimensus. Thras. O respublica, legesque! Pulsamur a scelesto in civitate liberà. Tim. Quid stomacharis, ô Thrasycles bone? Num te defraudavi? Atqui quatuor adjiciam chœnices supra mensuram.—Sed quid hoc? Plurimi conveniunt; Blepsias ille, et Laches, et Gniphon, *totum* denique agmen ploratorum. Quaprop-

ter cur non, conscendens hanc rupem, ligonem dudum fatigatum paululùm reèreo; ipse verò, congestis saxis plurimis, *in*-eos procul grandino? BLEPS. Ne jacias, ô Timon; abimus enim. TIM. At non sine-sànguine vos quidem, nec absque vulneribus.

DIALOGUS IV.

JUDICIUM VOCALIUM.

ARCHONTEM agente Aristarcho Phalereo, Octobris ineuntis septimo, actionem instituit *Sigma* contra *Tau* coram septem Vocalibus constitutis *Judicibus de* vi et rapina; dicens spoliari *se* omnibus *vocabulis* quæ *cum* duplice *Tau* proferuntur.

SIGM. QUAMDIU, ô Judices Vocales, paucis affectus-eram-injuriis ab hoc *Tau*, *res* meas usurpante, et unde minimè oportet auferente, damnum illud non graviter tuli; et rumores nonnullos audîisse-dissimulabam præ modestia, quam servare me nôstis, cum erga vos, tum alias *erga* syllabas. Quoniam verò eò procedit avaritiæ et amentiæ, ut, ad ea quæ sæpe invitus tacui, jam et *alia* plura violentiæ-facinora-adjiciat, ipsum *ergo* nunc præ-necessitate reum-ago apud vos, qui utrumque *nostrûm* novistis. Occupat verò me non exiguus timor super oppressionem hanc, hanc, *inquam*, mei-ipsius *oppressionem*. Nam, ante patratis semper majus aliquod *facinus* addendo, expellet me prorsus domesticâ *e* sede, ita-ut parum absit quin, silentium agens, ne *vel* inter literas numerer; in æquali verò versentur metu *et* CÆTERÆ LITERÆ. Æquum est ergo non *solùm* vos, qui nunc jus-dicitis, verùm etiam cæteras literas incepti hujusce observationem aliquam exercere. Nam, si cupientibus *quibusque* ex ordine apud has *literas constituto* in alienum irrumpere licuerit, atque id permiseritis vos, sine quibus nil omnino scribitur, non video-quomodo *literarum* ordines retinebunt jura illa, juxta quæ res a principio constitutæ-sunt. At neque arbitror vos unquam eò negligentiæ et conniventiæ venturos, ut ulla permittatis non justa: neque, si certamen omiseritis vos, *est* mihi quoque supersedendum injuriâ-affecto. Utinam itaque et aliarum *literarum* audaciæ tunc repressæ essent, simulatque inceperant contra-leges-agere. Neque enim in hunc usque diem pugnaret *Lambda cum Rho* disceptans de *voce Cisseris* (i. e. *Pumice*) et *Cephalalgiâ* (*i. e. Capitis Dolore*) Neque decertaret *Gamma cum Cappa*, et sæpe in fullonica ad manus prope venisset, de *Gnaphalis* (*i. e. Tomentis, sive Floccis fullonicis*). Desineret verò *idem Gamma* cum *Lambda* pugnare, abripiens ei *vocem Molis* (*i. e. Ægrè*) imo prorsus suffurans. Et cessarent *etiam* cæteræ *literæ* conturbationem illicitam moliri. Pulchrum enim *est* unam-

quamque in eo, quem sortita-est, ordine manere. Transcendere verò eò, quò non oportet, *ejus* est qui jus solvit. Et qui primus has nobis leges constituit, sive Cadmus *fuerit* insularis ille, sive Palamedes Nauplii *filius* (quanquam Simonidi attribuant nonnulli sagacitatem hanc) *hi, inquam,* non solùm ordine (*i. e. per certum ordinem*) juxta quem loci *nostri* confirmantur, determinârunt, quæ prima fuerit *litera,* quæ secunda; sed et qualitates, quas nostrûm unaquæque habet, et potestates cognoverunt (*i. e. perspexerunt*). Et vobis, ô Judices, majorem (*i. e. primum*) tribuerunt honorem, quòd per *vosmet-ipsas* potestis loqui. Semi-vocalibus verò secundum, quia additamento indigent, ut exaudiantur. Decreverunt verò *ut* ex omnibus nonnullæ, *illæ, nempe,* quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta hæc igitur *statuta* par-est, Vocales leges hasce conservare. Hoc verò *Tau* (non enim possum turpiori ipsum nomine appellare, quàm quo vocatur) hoc, *inquam,* per Deos, nisi vestrûm duæ, bonæ et aspectu decoræ, *Alpha scil.* et *U, ad ipsum* convenissent, ne vel audiretur. Hoc itaque, *tale cum sit,* pluribus me injuriis afficere est-ausum, quàm *aliquis* unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus verò simul et præpositionibus exacto, adeò ut non ampliùs immodicam *ejus* avaritiam ferre-possim. Unde verò, et a quibus incipiens *hæc fecit,* tempus *est me jam* dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc oppidulum non inamœnum, *et* colonia, ut rumor obtinet, Atheniensium) adducebam verò *mecum* et fortissimum *Rho e* vicinis *meis* optimum. Diversabar autem apud poetam quendam comicum (Lysimachus vocabatur, aborigine quidem, ut apparebat, genere Bœotius, at) postulantem e mediâ *se ortum* dici Atticâ. Apud hunc quidem hospitem, hujusce *Tau* deprehendi avaritiam. Quamdiu enim paucis manus-inferebat, *tettaraconta* (*i. e. quadraginta*) dicendo, me mihi cognatis privans, putabam *eam esse* consuetudinem literarum simul nutritarum. Præterea *eandem hanc literam Tau* arripientem *Temeron* (*i. e. Hodie*) et similia, *eam, inquam, ita se gerentem* sua hæc vocare, et erat mihi auditu tolerabile, et non admodum remordebar iis de *rebus.* Quando verò ab iis incipiens ausum-est *Cattitteron* (*i. e. Stannum*) dicere, et *Cattuma* (*i. e. Corium sarciendis calceis aptum*) et *Pittan* (*i. e. Picem*) deinceps *verò* nequaquam-erubescens etiam *Basilittan* (*i. e. Reginam*) nominare *est ausum;* non mediocriter *de* hisce stomachor, et excandesco; timens ne, temporis-progressu, quis etiam *Suca* (*i. e. Ficus*) *Tuca* nominet. Et mihi, per Jovem, animo despondenti, et opem-laturis omnibus destituto, condonate, *ô Judices,* justam hanc iram. Non enim de parvis et vulgaribus periculum est *mihi* spoliato, *quippe,* familiaribus et consuetis mihi literis. Raptam *enim* avem meam loquacem *Cissam* (*i. e. Picam*) e medio, ut ita dicam, sinu, *Cittam*

nominavit. Abstulit autem mihi *Phassam (i. e. Columbam)* cum *Nessais (i. e. Anatibus)* simul et Cossuphois *(i. e. Merulis) idque,* interdicente Aristarcho. Eripuit verò *mihi Melissas (i. e. Apes)* non paucas. Invasit autem *Atticam,* et ex ea mediâ *Hymettum* abripuit, vobis aliisque syllabis spectantibus. Sed quid hæc dico? Totâ me *Thessalia* ejecit, *Thettalium* dicere volens, postquam et totâ *Thalassâ (i. e. Mari) me* exclusit nec *Seutlôn (i. e. Betis)* in hortis *meis* pepercit; adeò-ut, quod sanè dici-solet, " ne-vel *Passalon (i. e. Pax- " illum)* mihi reliquerit." Quòd verò litera sum injuriarum-patiens, testes estis mihi et vos ipsi, quum nunquam *Zeta* accusârim, eum-eripuit *mihi Smaragdum,* et totam abstulit *Smyrnam;* neque *Xu,* fœdus omne cum violârit, et habeat Thucydidem historicum talium *facinorum* auxiliatorem. At vicino meo *Rho,* quum ægrotârat, venia *est danda, cum* vel plantârit apud se *Myrtos* meas, et præmelancholia me aliquando in *Corrhes (i. e. Maxillam)* percusserit. Et talis quidem *litera sum* ego.

3. Consideremus verò, quàm naturâ violentum *sit* hoc *Tau,* vel adversus reliquas, quandoquidem nec *ab* aliis literis abstinuerit; sed et *Delta,* et *Theta,* et *Zeta, et,* pene dixerim, omnes literas injuriâ-affecerit. Ipsa mihi injurias-passa elementa vocato. Audite, ô Judices Vocales, *Delta* dicentem, " Meam abstulit *Endelecheian (i. e. Assidui- " tatem)* volens contra leges omnes *Entelecheian* dici:" *et Theta* plangentem, et capitis crines evellentem, eò quòd privata sit *Colocynthes (i. e. Cucurbitâ)* et *Zetâ dicentem.* " quòd non diutiùs sibi licet " *surizein (i. e. fistulâ-canere)* vel *salpizein (i. e. tubâ-canere)* ne- " que *vel gruzein (i. e. muttire).*" Quisnam hæc ferat? Aut quæ pœna suffecerit contra pessimum hoc *Tau?* At hoc *idem Tau* injuriis afficit non solùm literarum genus *sibi-ipsi* contribule, sed jam et *in* humanum quoque *genus* eodem modo grassatum-est: non enim permittit eos rectà ferri linguis. Imò verò, ô Judices (res enim humanæ me rursus de lingua obiter submonuere, quòd et *ex* hac me partim exegerit) etiam *Glossam (i e. Linguam) Glottam* facit: ô linguæ rever morbus *Tau!* At redibo ad illud *unde abii,* atque *cum* hominibus defensionem-conjungam de iis-quibus in eos immoderatè-agit. Nam vocem eorum vinculis quibusdam torquere et discerpere conatur. Et qui, pulchrum aliquid videns, vult *idem illud Calon (i. e. Pulchrum)* vocare, *tum* irrumpens hoc *Tau* cogit eos *Talon* dicere, in omnibus volens locum-primum occupare. Alius rursus *forsan* de *Clemate (i. e. Palmite)* loquitur: hoc *idem* verò *Tau* (enimvero *hæc* est *res* verè misera) fecit *Clema esse Tlema (i. e. Miseriam).* Et non solùm plebeios *homines* injuriâ-afficit, sed et magno jam illi regi, cui dicunt et terram et mare cessisse, et ipsorum naturam deseruisse, hoc, *inquam, Tau* et huic insidiatum est; et *Cyrus* cum-esset, *Tyrum* quendam red-

didit. Ad hunc quidem modum homines voce-tenus lædit, at re-ipsâ quomodo? Deplorant, *nempe, idem illi* homines, et fortunam suam lugent, et Cadmum sæpe execrantur, quòd hoc *Tau* in literarum genus induxerit. Aiunt enim tyrannos hujusce *literæ* corpus secutos, *et* ejusdem figuram imitatos, tali deinde *in* forma fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò *eodem*, et perniciosæ illi fabricæ, *nempe, cruci*, malum accessisse cognomen.—Propter hæc igitur omnia, quot mortibus censetis dignum esse hoc *Tau*? Ego etenim arbitror solum hoc ad hujus *Tau* supplicium meritò restare, *nempe*, ut pœnam sustineat in illa ipsius figurâ. Crux enim ut-sit (*i. e. quòd omninò existit*) ab hoc fabricatum est (*i. e. effectum est*) ab hominibus verò *sic* nominatur.

FINIS.